CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 45.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 9, 1850. WHOLE NO. 1526.

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED.
AT NO. 22 SCHOOL STREET.

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☞ All communications, as well as letters of business should be addressed TO THE PUBLISHER.

NATURE AND REVELATION.

Presuming upon some response in our readers to our own sentiment, we will venture to add one more to these actual illustrations, which, in our thinking, bear more upon the case than do the formulas of the schools. One day, in our journey over a road we had chosen apart from the ordinary tracks of travel, but passing through the most attractive scenes of natural magnificence, we came to the site of a deserted village. Other occupations or more fertile lands had called off the generation of those who had once dwelt there. Only a rare vehicle or a solitary foot passed by. The warm noonday shone, as we moved on, with a somewhat melancholy brilliance. The rock-bound hills stood up still, their bald heads peering out of the greenness that clothed their sides. Broad lakes sent bright gleams from their unruffled waters, and the distant horizon girded all into its magic ring of matchless beauty. We glanced from point to point, under the potent spell of all that mysterious fascination, which holds our feeling to the exquisite shapes and gorgeous array of that dust, out of which we were at first taken, and with which we seem to be thus claiming kindred. Nature made as perfectly as ever her sweet sad melody upon the responsive chords of the heart. As we advanced through the centre of this deceased population and once clustering society of men, our eye fell on an ancient, mouldering house of God, with its bordering church-yard filled with graves. That lonely spot,—strange as it may seem to say it,—that spot of ruin and decay, at once enlivened and irradiated the whole surrounding scene. That image of desolation and death was the most affecting object in the circle of observation. From out the rotting timbers of the sanctuary, from off the faith-inscribed Christian head-stones behind, came a good cheer greater than from all the verdure and blossoms of the landscape. Yea, those sinking walls, and the little hillocks made by the dust of mortality, had an eloquence more inspiring than that of the brooks flowing down with their voice and motion through the vales; and the wind that breathed through the broken panes of those windows, and went on to wave the grass round that sculptured religious marble, spoke plainer than mountain and meadow of God's manifestation to man of his purposes to his children, and of their immortal destiny, when the heavens and earth should be no more.

If any thing of such feeling be attributed to the mood of an hour, we must say that we soberly and habitually own a deeper motion and joy of heart in standing amid the associations within the walls of a Christian temple, than from all the sublimities that stir us in any of the kingdoms of matter, from the lower deeps to the stars. For what do such walls contain? Symbols of more than has ever been signified to the soul of man by the whole material creation; beams of light shining over them more gladdening than that of the dawn; fountains of comfort more refreshing than the cooling springs of the valleys among the *hills*; and a music of praise from thousands of worshippers in them, living and departed, a harmony sweeter than all the sounds beside of the universe. In the thronged city or wilderness, the gate of the temple is the nearest visible opening to the Everlasting. [Christian Examiner.

REV. MR. DAWES'S ADDRESS

AT THE CONSECRATION OF THE RIVER-SIDE CEMETERY IN FAIRHAVEN.

The grounds, containing about fourteen acres, dedicated on this occasion as a burial-place, were purchased and prepared by Warren Delano, jr., Esq. of New York, and then given to Trustees, to be divided into lots and sold, and the proceeds of the sales to be exclusively applied to their future care and embellishment. Mr. Delano is a son of Fairhaven, and this generous gift has been received in a corresponding spirit by those who are still inhabitants of his native town. Mr. Dawes's Address at its Consecration is an appropriate and interesting one. It was delivered on Sunday Evening, July 7th, to a very large assembly. The relations of the day and of the act in which they were engaged, are beautifully referred to by Mr. Dawes in the following paragraph.

"Behold, the day even when devoted to the highest aim and sanctified by prayer, will not tarry at our bidding. The sun verges to the western hill-top and no man among us can stay its chariot wheels; neither have we power to retain the dearest spirit when the order has been given it to depart. In our frailness and mutual dependence, the prospect which this field will soon present, (all paved with monumental tablets and lifted into hillocks of every length,) would be a prospect full of fear and gloom to any but the christian. To the christian, however, the *time* the *place*, the object of our gathering are replete with hallowing associations and suggestive of the most consolatory thoughts. He feels that it is blessedly appropriate to assemble at an hour like this, while the day of the Lord's resurrection lingers, to sanctify the resting place of them whose earthly labors are over. In the splendor of this Sabbath evening the believer finds an emblem of the glory which surrounds the disciple's death bed; and the softened beauty of this twilight is to him but a welcome token of the influence which flows from the good man's memory. The voice of the Lord hath spoken it, and we have heard it declare:

"I have come that ye might *have life*. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. Blessed are the dead who die in the Lord."

"Cheered by the faith these words express, we set apart this field which our brother has generously given; we devote it, henceforward, to the solemn purpose which the donor has chosen and directed. We ensure for it a respectful guardianship, and consecrate it to christian burial."

CHRIST OF DANNECKER.

Dannecker had great simplicity and enthusiasm. He was deeply pious and unworldly. His art was a religion and a worship. Mrs. Jameson, in her exquisite Sketches of Germany, states that the artist told her, what she had frequently heard before, that the figure of his Christ had visited him in a dream three several times; and the good old man firmly believed that he had been divinely inspired and predestined to the work. While the ideal image was fresh in his imagination, he first executed a small clay model, and placed it before a child of five or six years old;—there were none of the usual emblematic accompaniments, no cross, no crown of thorns, to assist the fancy,—nothing but the simple figure, roughly modelled; yet the child immediately exclaimed, "The Redeemer!" and Dannecker was confirmed in his design. Gradually the completion of this statue became the one engrossing idea of his mind; for eight years it was his dream by night, his thought by day; all things else merged into this. He told his friends that he frequently felt himself as if pursued, excited by some strong, irresistible power, which would even visit him in sleep. The numerous difficulties he encountered were perfectly overcome, in his own view, only by Divine aid and the constant study of the Scriptures. These were by no means of a slight character. Physical power, mere external majesty and beauty, formed no part of the character of the Savior, as the great majority of painters and sculptors have falsely supposed. The glory which was around Him came from afar, and could not be seen except by the purified vision—"there was nothing in Him that He should be desired." Dannecker's aim therefore was to throw into the impersonation of profound humility and benignity, a superhuman grandeur, a divine beauty, and from dead marble to work out an embodiment of spiritual greatness such as never before dawned upon the human soul. This was the sublime and all but impossible task to which this devout genius gave his nights and days, and which he finally accomplished, as he himself firmly believed, under the inspiration of the Almighty. The sentiment of this remarkable statue, unlike all other models, is strikingly expressed in the inscription on the pedestal—"*Through me to the Father.*" Its beauty is of the spiritual alone—its air of another and purer world.
[Christian Review.

THE MOTIVE OF VIRTUE.

The doctrine, that the appearance will answer in place of the reality, is perhaps rarely inculcated openly, but it is indirectly taught in many of the forms and observances which come under the head of minor morals. Mere show, and what is understood to be such, both by master and scholar, parent and child, is constantly accepted as meeting the whole demand, and of course the influence upon the pupil cannot be otherwise than injurious. Its first effect is rather to lower the child's opinion of the world, and of the moral standard of his elders, than to change his own; but from this soon flows a train of evil consequences to himself, which are very evident, but which it is not our present purpose to discuss. On the other hand, it is quite a favorite practice with many teachers, to hold up to the minds of children the example of some one who has met with great worldly success as an evidence of the *advantages* of virtue; always assuming, directly, that virtue has brought about this success, which is rarely true, and indirectly, that such success is the appropriate and true reward of virtue, which is never true. We do not mean to deny that certain qualities, which are commonly and justly considered virtuous, tend to secure to their possessors wealth, fame and power. For example, industry, economy, and frugality are virtues tending to produce wealth; courage, prudence, and energy are virtues leading to power and renown; but love and meekness are virtues too, and higher ones, and they call upon us constantly, in gentle but commanding tones, to forego the wealth and the power which might be acquired by industry, economy, and courage, when severed from their alliance with those diviner qualities. Now the worldly prosperity pointed out to the eager and credulous youth, as the reward of virtue, is too often the result, not only of the severance of this holy alliance, but of a new and unholy one between energy, industry, economy, and selfishness. If we leave out of view the difference in intellectual ability, and their results, *this* moral combination commands what is called success more surely and more completely than any other, and for various sufficient reasons, the best of which is, that mankind readily perceives, and is favorably impressed, by the courage and the industry, without so surely discovering the lurking selfishness, which directs their action. But a virtue truly attempered, in which lowliness *must* play so prominent a part, can but seldom be followed by like results.

Now and then, the purest and humblest man, when possessed of an uncommon intellect, or placed by Providence in a commanding position, may make his virtue felt and admired through a wide circle during his lifetime, and may rise to the greatest eminence among his fellow-men *by means of it*. Such cases, however, are necessarily rare, and even when they do occur, they form no exception to the rule we have stated. The power and fame of such men may be the consequences, principally, of their intrinsic excellence, but surely they are never its reward.

There is frequently taught, it is true, quite a different doctrine from the one we object to, which asserts that virtue does *not* meet its reward in this world, and that long-suffering here is required to fit us for a reward to come in a future life. This doctrine is not often especially addressed to the young, and from them it meets with but little attention when they chance to hear it. It is accepted as a consolation by those whom the world has dealt hardly with, but is supposed to be too disheartening a view to press upon youthful and ardent minds, or even, it would seem to be allowed to pass without something in the way of antidote, and hence the frequent direct teaching, and constant assumption, that virtue does generally meet its reward *in worldly honors and power*.

It is doubtless rather a disheartening doctrine, that we must sacrifice this life to obtain a reward in another, but the poison in the antidote employed is worse than any which may lurk in the doctrine itself. Both, indeed, have the same fundamental taint,—the supposition that virtue is a sacrifice which requires a reward out of itself. The one doctrine places the reward in another world, it being considered unattainable here, and perseverance in suffering is enjoined in order not to forfeit it. The other boldly maintains that the reward can be secured on the spot; but it holds up a false and low one, which is not within the control of virtue, and destructive of virtue if once adopted and looked to as an end. There could be but little difficulty, if reduced to that necessity, in choosing between these two doctrines; for although the one which places the whole reward of virtue in another world may be disheartening, it at least has the merit of fixing the minds of its followers upon a true, inward virtue, as the one which can alone secure the heavenly reward It does not, like the theory which holds up sensual and temporal gratifications as the reward of growth in spiritual and eternal qualities, tend practically to degrade the view taken of those qualities, and thus to introduce mere appearances in the place of realities. In this tendency lies the difficulty which we wish to expose, which is, that, when we teach the young that by sowing a spiritual seed they can reap a temporal reward, we are in danger of producing the same result as if we should teach them that by sowing a temporal seed they can secure a spiritual return. In each case they would be taught that they can reap where they have not sown, which is false in principle; and in each case the selfish excitements proposed to them, either as an end or as a means, must tend to fill the mind, when once introduced as a proper object of effort. The only practical difference then left would be, that in the one case, the proposed means (an elevated virtue) not being found to secure the proposed end (wealth and power,) would be gradually modified with a view to its assumed end; while in the other case, the means proposed, of activity and energy in worldly matters, would be steadily pursued, and be found out, only too late, to be unable to secure the spiritual end.

Let us elucidate our meaning by an example. A child when quite young is capable already of two kinds of excitement and pleasure,—those of the body, and those of the affections. When the parent wishes to reward it for being good, he can do so either by giving it a sugar-plum, and thus gratifying its appetite, or by giving it marks, which it well understands, of love and approbation; and as one or the other of these courses is adopted, an early habit is formed of looking for the right or the wrong kind of reward. As the child grows older, the sugar is offered in a greater variety of forms, but still as a reward for the exercise of qualities which have no natural relation to it. The means of gratifying the *senses*, or the frivolous passions, are constantly proposed by the most conscientious parents, as a reward for growth in charity, honesty, love, and other virtues, which deserve and reap a better one; and thus the early habit of looking for a result which does not naturally flow from these virtues is confirmed, and a sure disappointment and sore trial prepared for the child in after life; and, what is worse, the moral sense is thus deadened, instead of being quickened, from the very cradle upwards.

Perhaps the most objectionable form in which this practice appears is in giving *money* to children for doing what common good feeling or a sense of duty should prompt them to do; and yet it is by no means unusual among us for parents to use this kind of bribery with their children, without being aware of its evil tendency. It may be a very good thing to allow young children to earn money, now and then, by exercising those faculties and virtues which tend naturally to secure it.—such as industry, perseverance, ingenuity and the like. Let a boy work and be paid for it; but let the work be such as he is not already bound to perform *by a higher motive than the one you offer him*. Let him learn betimes the difficulty of getting money by honest labor, whether of the head or the hands, and the consequent importance of economizing it; but let us be careful not to mislead him into the notion that virtue can be bought and paid for, and that kindness, truth and obedience attract silver, somewhat as the magnet does iron. This, however, is the necessary tendency of the practice we refer to. When a child is paid money by its parent for doing any common act of duty, the two false and injurious impressions before noticed are made upon its mind — first, that it is the rule of the world that those who do their duty shall be *thus* rewarded; and secondly, that such is the natural and just reward for doing one's duty. This idea once fixed, it follows, that those who do not receive money or its equivalent for doing right are debarred from their just dues; and from this again consequences the most fatal to all morality are soon drawn. Thus, practically, as well as theoretically, the child is taught to expect and seek for what he cannot find, and to overlook and disregard the inestimable treasures which lie along his path.

Although few can rise to manhood, under such treatment, without having their moral standard lowered, let us, for the sake of illustration, suppose the case of a young man, in whom the moral sense has been planted so deep, by the hand of his Maker, that it has not been materially affected by the false teachings to which he has been subjected. Let us suppose him poor perhaps with dependent relatives, and launched into the world to make his way as a merchant, a lawyer, or a physician, in competition with a crowd of keen, unscrupulous, and successful men,—successful in the way in which he has been taught that he must succeed, and can succeed, by the practice of virtue. He naturally supposes all his prosperous competitors are influenced by the same feelings as himself, and is surprised to find that scrupulous honesty, benevolence, and delicacy of feeling, combined with industry and economy, are not paid high in his case as in theirs. After serving a longer or shorter apprenticeship to Mammon, in this bewildered state, he discovers the real terms of the indenture, and then comes a trial for which he *should* have had every preparation that education could have given him, but for which he actually has none. He has got to take to pieces and reconstruct his whole system of morals, as regards the questions at issue, and to do it under the greatest press of temptation to be unfaithful to his higher nature. If, under these circumstances, he should prove unfaithful, and determine to adopt the means which he finds most sure to attain the end which has been held up to him as the true one, would not the fault be, in great measure, in his education? Had he been told fairly at the outset, that the exercise of the economical virtues would secure him an honest livelihood, but could not be counted on for any thing more; that the world generally pays highest those who sacrifice the most at her shrine; that true success does not consist in making the greatest possible show, either of words or deeds, in the eyes of our fellow-men, but in unfolding as rapidly and perfectly as possible the seeds of those qualities in our nature which we know to be fitted for a higher life; that, as these qualities are developed, they furnish constantly their own reward, and one which has no common measure with the prizes of the world; and finally, that these two kinds of success cannot be commanded by the same means, and are ever incompatible with each other if pursued as ends; we say if all this had been clearly placed before him when young, he might at least have been spared the mockery of expecting results from the exercise of his higher nature which are the legitimate results of activity in his lower nature, and perhaps from the fatal error of erecting the lower into a temporary supremacy over the higher. Nothing, however, of all this was taught him by precept or example, but the reverse of it, and how could he escape, therefore, being either a timeserver, or a disappointed man! Here was his choice, and if he chose the former, surely those who place him, unnecessarily, in this perilous situation are not without blame.

The case we have supposed is not an uncommon one among us, and the result is evidently produced by the fault in education of which we have been speaking. The youth who is in the habit of looking for an outward reward for obeying his conscience, and fostering his good impulses, will gradually cease to consult the inward monitor as the expected reward fails, which it surely must do as he enters into the business of life. [Christian Examiner.

CAUTION TO YOUNG MEN.

It is necessary to caution young men against acquiring, by their activity, a bold, froward, obtrusive, dictatorial temper. If zeal should render them conceited, vain and meddling it would be a heavy deduction from its clear amount of usefulness. There is some little danger, lest Satan, perceiving it to be impossible to *repress* the ardor of youth, should attempt to *corrupt* it.

Observing these cautions, you cannot be too ardent in the cause of religion, and the interests of the human race. Those who are likely to occupy the middling classes of society, who are the sons and daughters of persons in comparatively affluent circumstances, and are likely, by the blessing of God, to occupy the same rank themselves, should feel most specially bound to consecrate their energies to the public welfare, inasmuch as they possess far more means of usefulness than others, and are likely to have a greater influence in society. But even the poorest can do something. There is no one who is destitute of all the means of doing good. In France during the reign of the Emperor Napoleon, the conscription law extended to persons in all ranks of society; and in the same regiment, the sons of the rich and the poor contended side by side, for the glory of their country: nor did the former deem themselves degraded by such an association; they felt that to fight under the imperial and victorious eagle, was an honor sufficient to annihilate every other consideration. How much more justly will this apply to persons who are marshalled under the banner of the cross!

It is of the utmost importance that young people should begin life with a considerable portion of public spirit in their character; since it is rarely found that this virtue, if planted late, attains to any considerable magnitude, beauty, or fruitfulness. The seeds of benevolence should be sown, together with those of piety, in the first spring of youth; then may we expect a rich autumnal crop. The first lesson which a child should learn from his parents is, *how to be blessed;* and the second, *how to be a blessing*. [Rev. J. A. James.

I cannot be poor so long as God is rich, for all his riches are mine. [Bernard.

THE SUN STANDING STILL.

JOSHUA X. 12–15.

12. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon.

13. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14. "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

15. "And Joshua returned, and all Israel with him, unto the camp to Gilgal."

May we regard this whole passage, except the clause, "Is not this written in the Book of Jasher?" as a quotation? Or is what comes after that clause to be ascribed to the sacred historian? In favor of the latter supposition it may be said,

a. That the first part of v. 13 is *clearly poetic* in the Hebrew, while the last part, repeating nearly the same thought, seems very much like prose. The clause of reference to the Book of Jasher is between these. This goes in favor of the current opinion, that the inspired writer has reiterated and sanctioned in plain language the principal fact contained in his quotation from a popular song of the day. Yet the line of distinction between prose and poetry has not been drawn with such accuracy in Hebrew as to justify us in assigning great value to this argument. In the present case, while Maurer represents the last clause of v. 13 and v. 14 as "lame, *unpoetical* commentary" upon the poetic words of the extract, Keil, the author of a recent and valuable commentary upon Joshua, affirms that they have the proper "poetic parallelism of members not to be mistaken."

b. But the *position* of the clause referring to the Book of Jasher appears at first sight decisive, in favor of the latter view. Nowhere else in the Old Testament have we an extract in the very midst of which is inserted a notice of the source whence it was taken. Letters are quoted in Nehemiah, speeches in Job, a poem in Kings, commands, remarks and prayers by most of the sacred writers; but they are *preceded* by a statement of their source. And this is a very natural arrangement. It accords with the prevailing usage of modern languages. In Hebrew, where no marks of quotations—except, perhaps, the particle—were used, and the only way of indicating that words were borrowed from another writer was by saying so, it would seem doubly desirable that the reference should be placed directly before the extract; or, in case it were not put before the borrowed passage, we might suppose it would stand just after it. Accordingly, some writers have mentioned the formula occurring so often in Kings, (see 1 Kings xi. 41; xiv. 19, 29; xv. 7, 23, 31; xvi. 5, 14, 20, 27, &c.) "Now the rest of the acts" of this or that king, "are they not written in the Book of the Chronicles of the kings of" Judah or Israel? as an example of this latter kind. They bring forward the similar formula used in Chronicles as another instance. Yet it may be doubted whether these formulæ ever followed accounts taken *verbally* from the records to which they direct the reader's attention. The writers may, in fact, have been wholly independent of those records, making mention of them for the benefit of studious and inquisitive persons who might desire a fuller account of any particular reign. For this reason, they called attention to them, not as the sources of their narrative, but as containing "the *rest* of the acts," &c. A notice of this sort would naturally follow so much of the history of each king as was given. These cases are not, therefore, at all to the purpose in showing the usage of Hebrew writers when verbal extracts were made. It is then their uniform practice to notify us of the source of each quotation before giving the words of it. But our passage furnishes an exception to that practice. Either the whole, or a part, of the extract goes before the reference. The *vau loquendi* of Old Testament writers does not enable us to decide whether, if no allusion is made at the outset to the source of a quotation, it will be left to follow the extract, or be inserted somewhere in the course of it.

c. We can mention also the judgment of a large majority of intelligent readers in favor of the view, that the inspired historian speaks in the latter half of these verses, and confirms the truth of the borrowed passage. The sacred writers sought to instruct and benefit men. They had no motive to study ambiguity or obscurity, for they were not announcing the oracles of false gods. They did not make use of words to conceal thought, but to express it. Hence the meaning which any passage conveys to those who read solely for instruction, without any view to criticism, will be found in most cases its true meaning. There is, therefore, an antecedent probability in favor of that interpretation of our passage which has long been approved by the great body of intelligent readers. Yet this probability is very far removed from certainty. No men, however taught and guided, could be expected to express their thoughts with such entire perspicuity that persons living in other ages and parts of the world, speaking different languages, familiar with different customs, and trained by opposite modes of education, would always, in the capacity of general readers, apprehend their statements correctly.

d. But the popular opinion respecting the import of our passage has been supported by the more cautious judgment of scholars. Until recently, commentators, after the example of Josephus and the early fathers, have been nearly unanimous in believing these verses to contain not only an appeal to the Book of Jasher, or an extract from it, but also a declaration made by the inspired historian, confirming the literal truth of the narrative or extract—a declaration that the day on which Israel smote the armies of Gibeon was prolonged to about twice the length of an ordinary day. So far, at least, they have been mainly agreed, whatever diversity has existed in their methods of explaining particular words and clauses, or the precise nature of the miracle, namely, whether it was an interruption of the earth's revolution upon its axis, a change in the refraction of light, or something else.

But of late, several eminent scholars have advocated the opinion that the verses under examination, from first to last, except the clause of reference, are an extract from a collection of songs celebrating the exploits of distinguished Hebrews, and called, from this circumstance, Book of the Upright. We must consider the arguments for this interpretation. For the names of J. D. Michaelis, Hengstenberg, Hävernick, and Keil, which may be cited in its support, are good security for its being worthy of attention. The last three are men who would adopt no exposition derogatory to the Word of God.

a. The prophetic formula, "Thus saith the Lord," is thought to be analogous to a citation of the author or book from which any words are taken. But this formula is found sometimes before, sometimes after, and sometimes in the midst of a discourse referred by it to Jehovah.

b. The section, v. 12–15, interrupts the narrative, and forms a complete whole of itself, *and these fled*, these five kings, of verse 16, taking up *and it came to pass as they fled*, of verse 11, and continuing the story of the battle and pursuit.

c. The phrase, "In the day when the Lord delivered up the Amorites," &c., used to define more strictly the word *then*, indicates a new author. The inspired historian, relating an occurrence like that of Joshua's addressing the sun, would naturally have introduced it at the proper point in the series of events described by him, and so doing, the adverb "*then*" would have been perfectly definite alone. But in the first line of an independent poetic description of that wonderful victory, the adverb would have no meaning without the limiting clause. The extract, therefore, begins with the first word of verse 12. Moreover the last verse of this section cannot be easily explained, unless by supposing it a part of the quotation "And Joshua returned, and all Israel with him, unto the camp to Gilgal." The same words are repeated at the close of the chapter, where they are perfectly in place as the words of the writer of this book. But it cannot be thought the host of Israel returned to Gilgal before the events related in the latter half of the chapter. Joshua was too old and skillful a captain to forego the advantage which was afforded him, by the terror and confusion of his enemies, for following them up and completing their overthrow. Besides, would the five kings be likely to remain hidden in a cave while the Israelites could go a day's march to Gilgal, and return? Or would their followers have been unable in so long a time to reach their "fenced cities," or even to get so much the start of the Hebrews as to render pursuit entirely vain? Let us look at the course of the Israelites;—a rapid march all night from the camp to Gibeon—a conflict and pursuit of twelve or twenty-four hours—a return to the camp, requiring more than a whole day, for the battle had drawn them some miles towards the south-west—the return to the vicinity of Makkedah, occupying more than another day—the time for necessary rest, two nights at least. The kings of the Amorites must have remained no less than two full days and nights in the cave before Joshua returned, shut them in, and resumed the pursuit. And this must have been so much time given by Israel to their enemies for flight to the "fenced cities." Yet some of these cities were nearer the place where the armies were at the close of the first day than was the camp at Gilgal. It is impossible to examine this chapter carefully without feeling a conviction amounting to assurance, that only one return of Joshua and his army to Gilgal actually took place. Hence the difficulty which almost all have felt in attempting to explain verse 15, and the rejection of it by the LXX., by Calvin, and by many other interpreters. As, however, there is no reason to suppose the verse an interpolation, others assign a new meaning to it, namely, he *began to return*, or *thought* of *returning*, but changed his mind when he heard that the kings were in a cave at Makkedah. Only those who were hard pressed, and felt this to be the last way of vindicating the truthfulness of the historian, would have ventured to impose a new signification upon so common a word. Still, another class of interpreters understand the declaration of v. 15 to have been made by way of *anticipation*. The mind of the sacred writer, after resting upon the great miracle and victory of the first day, is supposed to glance forward to the end of the campaign, overlooking the series of conquests in southern Palestine which preceded the return to Gilgal. But how a writer perfectly acquainted with the events of this campaign could deliberately set down for history a statement so certain to be misunderstood, it is difficult to conceive. The express object of the historian was to describe the conquest and occupation of Canaan, (see i. 5, 6.) Could the return to the camp be of so much more consequence to such a writer than a succession of victories, and the subjection of a considerable portion of the land, that it must distract his attention from the order of events, and lead him to anticipate the natural place for mentioning it, at the expense of repetition and confusion in his narrative? We find nothing elsewhere in the Book of Joshua to warrant such a charge. The supposed parallels to be found in this book, or in other historical portions of the Old Testament, are examined by Keil, in his recent commentary, and are shown not to be such in reality. Accordingly, if verse 15 does not belong to the extract, no satisfactory explanation of it has yet been found. If it does belong to the extract, all difficulty vanishes at once; the words have their proper and established sense, and but one going back of the Israelites to Gilgal is spoken of in our chapter.

But verse 15 is, undoubtedly, prose, and the rest of the passage poetry; does not this prove a difference of origin? Would a poetic description terminate with a statement in bald and simple prose? To say nothing of the intermingling of prose and poetry in some of the prophets, we have a case just to the point in the song of Moses and the children of Israel after passing the Red Sea, (Ex. xv. 1–19.) This song closes with a plain declaration that "the horse of Pharaoh went in, with his chariots and with his horsemen into the sea; and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea." This is just as poetical in our English version as in the original Hebrew, yet the preceding verses of this song have all the characteristics of finished poetry.

In view of these considerations we must conclude, in spite of the arguments for an opposite opinion, that the whole section, v. 12–15, is an extract from the Book of Jasher. Besides our passage, 2 Sam i. 19–27, contains an extract from this book. Both are poetical; the latter, David's beautiful elegy upon Saul and Jonathan, is unquestionably so throughout. It is inferred from these quotations, and from the title of the book, that it was a collection of songs, written at different times, and by different men in honor of Israelites distinguished for heroic deeds and piety.

But if the verses under examination are poetry, we are next to inquire after their meaning. They may relate an actual miracle; but is it absolutely *certain they do?* The thirteenth chapter of Isaiah predicts the destruction of Babylon by the Medes; yet Jehovah says, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, and the earth shall remove out of her place." In the eighteenth Psalm David describes his deliverance from the hand of his enemies and of Saul, by saying, "Then the earth shook and trembled—He bowed the heavens also and came down—He rode upon a cherub, and did fly," &c. God is here represented as doing in person by visible, extraordinary means, what He really brings to pass by his customary methods of operation in connection with the agency of man. When Isaiah in the name of his people prays, "O that thou wouldest rend the heavens, that thou wouldest come down," lxiv. 1, we do not suppose a literal rending of the heavens is called for, or a visible descent of the Almighty. In the song of Deborah and Barak, Judges v. 20, it is said, "They fought from heaven, the stars in their courses fought against Sisera," but we should wholly mistake the spirit of Hebrew poetry, and the proper use of figurative language by inferring that a change unfavorable to Sisera really took place in the skies. And if our passage in Joshua is to be regarded as a poetical extract from the Book of Jasher, and is to be interpreted by its own language merely, as compared with other specimens of Hebrew poetry, then we cannot safely assert upon the veracity of a sacred writer, that a day was prolonged beyond the usual length at the command or prayer of Joshua. The quotation is sanctioned as truth by the inspired penman, but only as *poetic* truth. [Christian Review.

DEADNESS OF HEART.

An intelligent and excellent English Minister, was once called to visit a man then on his deathbed, who had been for many years engaged in the African slave-trade. He had been commander of a swift and successful ship, but had been often compelled to throw his poor captives to the sharks and the sea to save his vessel from the cruisers, or to lighten it in the storm; and had passed through the various terrible scenes incident to the prosecution of that infamous traffic. And now he was dying; in the full maturity of his powers, and in the midst, if we remember rightly, of pecuniary prosperity and social comfort. The Minister spoke to him of Repentance. "Repentance"—was his reply —"I *cannot* repent! You have seen many sorts of men, sir, and perhaps you think you have seen the most wicked and desperate among them. But I tell you that you don't know anything about an African slave-trader. His heart is *dead*. Why, sir, I know perfectly well—I understand it, fully—that I shall die in spite of everything; and I know that I shall go to Hell. There is no possible salvation for me. It is *perfectly impossible* but that I shall be damned. And yet it don't move me in the least. I am just as indifferent to it as ever I was in my life." And so he died; with despair perfected into insensibility and DEATH; the very fires of Divine wrath as they flashed upon his face, not starting a sigh, or a pulse of emotion. His heart *was* "DEAD!"

It is fearful to think that in all sin lies the tendency to just such spiritual Death. When it is ripened and finished, it brings it forth; one sin leading to another, and that to another, and these to others, and moral insensibility coming in upon the soul, and all crimes becoming possible to it, and perfect despair, and the deadness of all affection and hope at last engulfing it,—a deadness to be terribly consummated and rewarded hereafter, amid the gloom of the Future, and beneath the punishments of God. There is an old fable of a man who fell asleep in a Grecian cavern; and the drops from above continually falling upon him, particle by particle, into coldness and rock; and though the soul still lived it could not use or move the body. And so the influences of little sins, dropping on us continually, the influences even of the mere worldliness that is all about and over us, except they be resisted, will at last petrify the spirit. They harden it to all but the consciousness of loss, and the agony of remorse. They may leave it sensible of duty, aware of doom; but *unable* to repent. [Independent.

Farewell of the Soul to the Body.

Companion dear—the hour draws nigh,
The sentence speeds to die, to die;
So long in mystic union held,
So close in strong embrace compelled,
How canst thou bear the dread decree,
That strikes thy clasping nerves from me?
To Him, who, on this mortal shore,
The same encircling vestment wore,
To Him I look, to Him I bend,
To Him thy shuddering frame commend.

If I have ever caused thee pain,
The throbbing breast, the burning brain,
With cares and vigils turned thee pale,
Or scorned thee when thy strength did fail,
Forgive! forgive! thy task doth cease;
Friend! Lover!—let us part in peace.

That thou didst sometimes clog my course,
Or with thy trifling check my force,
Or lure from heaven my wavering trust,
Or bow my drooping wing to dust,
I blame thee not; our strife is done;
I knew thou wert the weaker one;
The vase of earth, the trembling clod,
Constrained to hold the breath of God.

Well hast thou in my service wrought;
Thy brow hath mirrored forth my thought,
To wear my smile thy lips have glowed,
Thy tear to speak my sorrow flowed;
Thine ear hath brought me rich supplies
Of varying tinctured melodies;
Thy hands my prompted deeds have done.
Thy feet have on my errands run;
Yes, thou hast marked my bidding well,
Faithful and true!—Farewell! Farewell!

Go to thy rest. A quiet bed
The earth with sweetest flowers shall spread,
Where I no more thy sleep may break,
With fevered dream,—nor rudely wake
Thy weary feet. Ah, quit thy hold,
For thou art faint, and chill and cold!
And still thy grasp and groan of pain
Do bind me, pitying in thy chain,
Though angels warn me hence to soar,
Where I can share thy woes no more.

HYMN OF THE CRUSADERS.

Fairest Lord Jesus!
Ruler of all nature!
Oh thou of God and man the Son!
Thee will I cherish,
Thee will I honor,
Thou! my soul's glory, joy and crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring—
Jesus is fairer,
Jesus is purer,
Who makes the woful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And the twinkling starry host;
Jesus shines brighter,
Jesus shines purer,
Than all the angels heaven can boast.

The above is taken from the "Evangelical Christendom," published in London, to whom it was furnished by a German correspondent. It is said to have been discovered the past year in Westphalia, among a number of curious relics of the twelfth century. According to the manuscript which was found with the hymn, it was often sung by the German pilgrims on their way to Jerusalem, and claims, therefore, to be a national air. To show how it has been received in Germany, a quotation will be made from the correspondent referred to above.

Though so recently introduced among us, it has already become a chief favorite with the people, and is sung by all classes and ages, from the shepherd on the hill-side to the lisping urchin in the nursery.

At a missionary meeting lately held in the principality of Lippe-Detmold, it was commenced by three voices only, yet, ere the third verse was reached, hundreds joined in the heart-stirring song of praise. From that period it has been progressing from meeting to meeting, throughout the Rhenish provinces, and thus bids fair to rival the rapid popularity of Paul Gerhard's celebrated hymn, "Befiehl du deine Wege," ("Commit thy ways,") of which the story goes that it was carried by a journeyman baker from the Margravate of Brandenburg to a large city in the north of Germany, and being sung by him while kneading his dough, his fellow-workmen caught up the melody, and others from them, so that, ere eight days had elapsed, it was sung by the whole city! Thus will it be in all likelihood with the Crusaders' Hymn ere long, after its death-like sleep of seven centuries; for only a few days ago it was sung in a railroad carriage by some friends returning from the Wittemburg Congress, and despite the inharmonious rattle of the iron rails, more than one fellow-passenger joined his voice to theirs. And, more marvellous still, even the halls of Kothen have echoed to its melody; and there, where a few years since the Friends of Light held their sittings, and triumphed in the thought of having deposed King Jesus from his throne, this hymn to His honor was eagerly copied, and travelled thence to many a distant and far scattered dwelling. Perchance, indeed, the Crusader's Hymn may, in addition to its intrinsic worth, find a secret accord in many a bosom, from the conviction that the crusader's spirit is much wanted in this our day and that nought is so calculated to meet the demands of this peculiar "time of need" as a simple looking to Him who is "the fairest among the sons of men," and a confiding trust in Him who "makes the woful heart to sing."

In the anticipation that this sweet hymn will soon become a standard melody at all social religious meetings throughout Germany, it is much to be wished that some happy chance, such as that to which it owes its resuscitation, may throw light on its birth-place and author.

THE CATHOLIC UNIVERSITY.

A document has just appeared, signed by the leading prelates of the Roman Catholic Church, in Ireland, exhorting their flocks to provide the means of establishing a Catholic University. Amongst the signatures to the Address is that of Archbishop Murray, who has been hitherto distinguished for his support of the national schools, and has also been generally regarded as favourable to the new Colleges. In fact, he has been, and is, looked up to by the enfightened and liberal portion of the Irish Roman Catholics, and has been honoured and courted by successive Irish governments, as the most influential champion of the policy that would abate sectarian hatreds by bringing the youth of different persuasions to receive instruction together. In the late Synod at Thurles, however, and the proceedings connected with it, Archbishop Murray, and the other liberal members of the Catholic hierarchy, have taken a part which we are unable to reconcile, either with their previously known opinions, or with the frankness of honest men. In the first place, they attached their names to an Address on the subject of the new Colleges, written, throughout, in the style of the M'Hale manifestoes, and containing what was everywhere received as an unequivocal condemnation of those institutions. The surprise produced by that Address, both here and in Ireland, shortly after called forth a statement—which though annoymous in form, had every appearance of being authoritative— to the effect that the liberal Bishops had *not* joined in, but had opposed, the condemnation of the New Colleges, and that their remonstrances against the decision of the Synod had been transmitted to the Pope. Nearly at the same time, a Roman Catholic gentleman of rank, Mr. Corballis, wrote to Archbishop Murray to ask whether he, as an individual, was required, by the authority of the Church, to refrain from sending his children to seminaries of mixed education. The Archbishop only replied that the doubts existing on the subject would soon be cleared up by the decision of the Pope himself. This answer, though ambiguous and somewhat evasive, confirmed the statemeut of the anonymous memorandum, and it was concluded that Archbishop Murray and his friends still firmly retained their old position as supporters of a joint system of instruction for Roman Catholics and Protestants.

Such was the position of matters up to the middle of the present week, when the episcopal address in favor of a separate Catholic University made its appearance. Here again we find the moderate prelates adopting, un

to him in a language he understands, and give him lessons of profit and delight. If he sits at home, the volume before him, with better than magic power, uplifts him from the dull earth in truthful dreams of the poet, bears him back to past ages, acquaints him with the experience of men, individual and social, reveals to him in an hour secrets which others toiled years to discover, makes him a companion of the best minds, when acting best; the best minds in their actings; or if he close his senses for quiet meditation, he has within a world of pleasant and exalted thought. Nor let it be said that these pursuits unfit a man, for his ordinary occupation is unfit for him. They do indeed, refine and elevate, and so may disgust him with the mere lucre of gain and the petty objects of common ambition; but for this very reason they should be cherished. You will need all their influence to keep you from sordidness, selfishness, and worldliness: from becoming the slave of dollars and cents, of truckling expediency, of popular prejudice, or worse, of sense and appetite.

CHRISTIAN REGISTER.

Boston, Saturday, November 9, 1850.

OUR POSITION AS A DENOMINATION.

We do not wonder that other denominations should be perplexed by the apparent descrepancies which they find among those who are called Unitarians. *They* have fixed and definite creeds to which all who join their churches, or at least those who officiate as clergymen among them, must assent. But we have no theological creed. Each separate society, or rather each individual, is left to study the scriptures for himself, and in the exercise of his own judgment to adopt whatever views he may find there. The only point in which we unite, is, that the Scriptures contain the record of a divine revelation, and that they are to us the only external authority in matters of faith and practice. Whoever receives the New Testament as a truthful record of facts, believes all that is required of him in order to belong to our religious body.

Under this broad canopy of freedom, there will of course be a very great variety of thought on theological subjects, and we can hardly mention a controverted subject on which there are not different shades of opinion among us. The very name, Unitarian, is one to which many object. They claim to be simply Congregational Christians; and that is perhaps the only generic term that will include all who properly find shelter within our denomination.

As, under the principles of true science, the universe with its laws is laid open to all scientific inquirers, and the discoveries of the past age are not formed into chains to fetter the human mind and prevent further discoveries, but are rather made to help the inquirer on to new and broader views, so in our denomination the Bible with its plain and its yet undeveloped statements of truth, is open to all inquirers, that, with the enlarged Christian consciousness of each new age and with the improved methods of ethical, theological and critical investigation which are coming to light, higher generalizations of Christian doctrine may be reached, and a deeper insight gained into the nature and character of God, the wants of man, and the great system of means which is provided in the Gospel for human salvation. We believe that no man yet has sounded all the depths of God's truth, that his word is open to all, that whosoever will, may take of the water of life freely, and that with whatever help may be gained from the expositions of those who have gone before, each one is to search the scriptures for himself, and without reference to human creeds is to abide by and live in the truth which he finds there revealed to him.

As a matter of fact there is a degree of uniformity as well as much variety in our religious views. We all hold to the doctrine of the atonement or reconciliation as the great end for which Christ lived and died, and there are very few among us who believe in a vicarious atonement. While there is every diversity of opinion in regard to the nature of Christ, almost all unite in viewing him as in some way inferior to the Supreme God. There are however a few among our ministers who hold, either with Swedenborg or with Dr. Bushnell, that Christ and Jehovah are the same being. All devout Unitarians, we suppose, believe in the sanctifying influences of the Holy Spirit, but we know of none who regard the Holy Spirit as a personal being distinct from the Father. So in regard to man's nature, the doctrines of conversion, regeneration and sanctification, while there is every minute shade, and some wide differences, of opinion, all believe practically that man is sinful, and that he needs to be converted, born again and sanctified, before he is fitted for the kingdom of God. All Unitarians believe in a future retribution, but some believe in everlasting punishment, some in the final restoration of all; some believe that the possibility of repentance and holiness may never be utterly cut off, while others hope rather than believe, that some way of escape may be open beyond the grave; some hold to the final annihilation of the wicked, while others, and the writer of this article among them, believe in fearful retributions after death, but how long they shall continue, whether they shall go on forever hardening the guilty more and more, or finally result in annihilation, or after unnumbered ages end in the salvation and redemption of the soul, —whether they shall accomplish one or all of these results according to the way in which they are received by each individual sufferer, is, they think, a matter which God has not fully revealed, and which man is to leave to his infinite wisdom, justice and mercy.

Here, it will be seen, is an almost endless diversity of opinion on doctrines which by many are regarded as of vital importance. But we all recognise the authority of the same gospel, we all go to Christ as the only infallible teacher, as the all sufficient Saviour sent into the world by God to redeem us from our sins. We all agree, not that doctrines are matters of indifference, but that if we go to Christ in simplicity and humility, if, with devout prayer to the Almighty, we give ourselves up to his words, that we may learn of him and receive into our hearts and obey what we learn, we shall, through the divine grace, be accepted of God. And we all believe, that without holiness, without the faith that works by love, no man can be saved, and that therefore no degree of Orthodoxy in doctrine (we use the word in its literal and best meaning) can secure salvation to those who hold even the truths of the gospel in a bitter, uncharitable, sectarian spirit. We exclude from our communion none who profess to love and obey the Lord Jesus Christ, and if from conscientious convictions of duty others feel bound to exclude us, while their lives in other respects bear testimony to their sincerity, we may regret that we are shut out from their Christian sympathies, but we cannot allow them to be shut out from ours. Whatever we find of Christian purity and fidelity in their lives whatever we find lovely and of good report in their religious services, whatever we find of heavenly feeling or enlarged and elevated thought among their writings, we rejoice in it as much as if it had appeared in our own religious body, and gladly appropriate what we can of it to our own use. Though others may not recognise us, we feel that we belong to the holy catholic church, and wherever a holy sentiment or deed meets us, we accept it as a token and assurance that our common Lord is there, and that we are all members one of another.

MEMOIRS OF DR. CHALMERS.

We may be peculiar in our taste, but to us the volumes of this biography already in hand are the most fascinating books of the day. Their merit consists in the passiveness of the author, who tells his story chiefly through the letters, speeches and diary of Dr. Chalmers. Their interest grows out of the enormous quantity of mental and moral life and the intense working force of the man, whom they commemorate. Tried by this standard, it would hardly be extravagant to say that no greater man has lived in the nineteenth century. Yet, as we have before intimated, we are not among the ardent admirers of his finished works, if he ever finished any. We find grave faults with his style, detect many chasms in his reasoning, and dissent from many of his opinions. Yet we can easily see how his influence as a pulpit orator, a manager of beneficent agencies, a pastor, a friend, and above all, as a devoted follower of Christ, should have been bounded only by its opportunities. He was eminently a free man, owning no earthly master, bound by no prescription, unfettered by custom and professional etiquette. He was too much a man of prayer, not to be humble, and self-reliant only as an instrument under the guidance of the divine will and in strength vouchsafed from on high. He was too unselfish, not to find sympathy and co-operation, and to bend other wills in the always benevolent direction of his own activity.

The present volume embraces the eight years of his ministry in Glasgow. The theological character of his correspondence and more private writings during this period is marked by the entire absence of technical views of religion as of an extrinsic, artificial system, and the constant stress laid on progressive sanctification, rather than forgiveness or redemption, as the Christian's aim,—on Christ, not merely welcomed as a deliverer from the penalty of sin, but as the soul of the disciple's life, the model of daily duty and devotion.

This period has an historical value as the epoch of Dr. Chalmers' great experiment in the management of pauperism. For the last four years he was minister of a new parish, comprising a population of *ten thousand* in the poorest district in Glasgow. He procured for the people of his charge exemption from the ordinary assessments for the support of the poor, at the same time cutting them off from the benefit of the municipal provisions for their relief. He divided his parish into districts, each under the supervision of parochial officers of inquiry and distribution. In every case of want, the first object was to awaken the sympathy of neighbors or kindred, so far as adequate means of charity existed, and, wherever practicable, to relieve by furnishing employment rather than money. When it was necessary to give money, unless it were a case of permanent imbecility or infirmity, the recipient was helped only through the stress of need, and then thrown again upon his own resources. Chronic pauperism was treated as a disease to be warded off at all hazards. At the same time by the institution of Sunday Schools in every district, by day-schools, open to children of all classes, by a system of spiritual visitation which left no family without a religious friend, and by neighborhood meetings which carried the word of life among those who had no seats at church, the inroads of infidelity and vice were effectually stayed, and the whole population was brought under influences adapted to cherish self-respect, industry, frugality and order. The consequence was, that the pauper expenses of this parish were only one fifth of what would have been its proportion of the city rates, while there was confessedly less suffering from poverty than in any other section of the city, and so far were the poor themselves from deeming the locality unblessed, that of the subjects of charitable relief, twice as many found their way into the parish as emigrated from it.

The idea of this treatment of pauperism is not new to us: but we have always regarded it as what might be effected in a thoroughly Christian state of the church rather than as attainable with all the worldliness and selfishness that pervade our best Christian communities. But there is not one of our American towns or cities, that does not present a more hopeful field for such operations, than did Glasgow at the date of this experiment. Suppose that in this city, for instance, each of the establishment churches assumed the charge of a certain district, pledging itself to leave no family uncared for. Let each district then be so subdivided, that every working member of the church should have a few families under his or her immediate watch and ward. We will venture to say that by such an organization, in the space of a very few years, pauperism in its chronic forms would dwindle into a tithe of its present magnitude, and would become so nearly synonymous with disease on the one hand and vice on the other, that the alms-house as a separate institution would be superseded, with no increase, but a gradual diminution of the population of our hospitals and our jails of various names. The plan thus stated may seem visionary; yet what has been done might be done,—all that is needed is an active Christian conscience directed to this one end, and a cordial union in good works of those that worship under separate forms and creeds. We cannot believe that the record of this one illustrious example has been written in vain. We believe that all, who have been actively engaged in this sphere of labor, are friendly to the substitution, so far as possible, of private for public relief in the matter of pauperism. Dr. Tuckerman's report to the Massachusetts Legislature advocated the very principles, which Dr. Chalmers so happily embodied and illustrated. We earnestly hope that this volume will be suggestive on both sides of the Atlantic towards the solution of a problem second in moment to none within the jurisdiction of Christian philanthropy.

OCEAN SCENERY.

We were surprised and almost indignant the other day in reading in a foreign review a reference to the "sameness of ocean scenery," as an admitted and undoubted fact. Our own experience has not indeed been large; yet, when we have been at sea, the days seemed too short for seeing, so varied and so rapidly varying have been the views of sky, of ocean, and of animated nature, which have chased each other within our field of vision. Nothing can be more delightfully exciting than the scene under a high wind on a clear day, when the eye ranges in every direction over countless billows, tossing and breaking mountain high, with crests of white foam glittering and gleaming in the sunlight, while the floods lift up their voice, and the heaving wash and roar of the nearer waves blend and alternate with the dull, multitudinous murmur of those more remote. Hardly less imposing is the appearance of the sea after a heavy rain with light winds. The whole surface then seems mottled with fragments of waves, pigmy billows, each with a long hairy crest, so as to impart an absolutely hoary aspect to the entire expanse. Nowhere is a thunder storm so grand as on mid-ocean at midnight, when the lightning dances from shroud to shroud, settles in fireballs upon the mast-head, leaves long lines of vivid light to mark its track from cloud to cloud and from cloud to sea, and ever and anon wraps the ship in a winding sheet of flame.

We were once detained in the Gulf Stream for a week by calms and winds too feeble to stem the current, and, though our Captain lost all patience at finding himself farther from his destination at the end than at the beginning of the week, we look back on those days as a season of greater physical enjoyment than has fallen to our experience before or since. The water had a temperature of 76°, about 20° higher than that of the ocean on either side. The sea, elsewhere of a deep green, was within the Stream of an intense blue, such as blends with the gold and crimson of a rich autumnal sunset. The rapid evaporation that took place through the day filled the atmosphere with a delicious haze, through which we could look undazzled at the noonday sun. For the same reason there were always clouds in the sky, but such clouds as we might imagine to hang over the fairy land. Though heavy and full of highly condensed vapour, they were unsuggestive of storm. Their edges were deeply fringed with silvery white, which passed by a gentle gradation of hues into a sort of reddish brown. On a calm day, these clouds hung nearly motionless in almost every part of the heavens, and cast their huge masses of shadows on each other and on the ocean, parting only so as to leave the sun an unobstructed path, and gathering behind him where his track had lain.

The forms of animal life, that exhibit themselves to the sailor, are in the highest degree picturesque and grand. The spouting of several whales at the same moment sometimes throws the entire surface into agitation not unlike that of a heavy storm, and used to spread among the earlier navigators a terror and dismay, that have left abiding traces in the classic literature of the sea. The dolphins too move in schools of myriads. We have seen the ocean alive with them as far as the eye could reach. Their movement resembles that of horses in full gallop, their heads at a little distance having the semblance of horses' heads, while their sharp angular fins need little aid from the imagination to shape themselves into ears. The fulness of glad and buoyant life, which they present, beggars description, and always comes up to our mind as the most intense expression possible of the exuberance of sensitive enjoyment. Then, hardly a day passes, without one's encountering numerous shoals of porpoises, every half minute thrusting their comical faces out of water to take breath, and then diving out of sight, their antic gambols making us feel as if they crossed our path solely to make sport for us. But of all the forms of ocean life, none has such a charm for us as the Stormy Petrel, (*mother Carey's chickens* as the sailors call them.) They scud rather than fly in the wake of a ship, emitting a slight cawing sound, and every now and then dipping their bills in the ocean for food. They probably feed on some minute animal substance invisible to the naked eye, which the keel stirs up for them, as also in part on such nutritious offal as is thrown from the vessel. They are tender, delicate little birds, hardly larger than the sparrow or the wren. Yet they follow a ship for hundreds of leagues, and seem as unconcerned and joyous in storm as in calm. In due season an unerring instinct bears them to the sandy shore, where they lay their eggs and rear their young brood for the same adventurous, free, happy life on the crest of the billow. We have watched them unwearied hour after hour, and imagined that they had their mission from their Father and ours, to carry forth upon the deep, and to teach the sailor in peril and in trouble the same lesson which our Saviour draws from the sparrow,—"Yet your heavenly Father feedeth them,—not one of them falleth without Him,—shall he not much more care for you?"

No scene is monotonous to the eye, where the heart is awake and impressible. The tokens of the glory-beaming and joy-giving Father are nowhere remote or faint. The voices that bid us trust in an unslumbering Providence never die away upon the ear attuned to their harmony. Universal love belts the universe, casts its zone over the deep, and fills the waves as the hills with praise. God has impressed his own attributes on every scene that he has made and garnished; and to dwell or move anywhere beneath his heavens is to be embosomed in grandeur and in beauty, to find unnumbered incentives to adoration, unexhausted nutriment for the spirit of pious confidence and holy love.

BORROWING.

"Use what thou borrowest with care and diligence; and return it in due time with a thankful heart."

Use with care. They who borrow most are generally those who are the most careless in using, while they who are always able to lend are among the most careful. Now it is an affliction, small indeed, but nevertheless annoying to one who loves to have all things in perfect order, to find that the neighbor is carelessly defacing and injuring that which is borrowed. It makes such an one sometimes almost to doubt whether lending is after all so great a privilege as it has been thought to be,—and whether it is not better to give outright than to lend.

Return it. Not something like it, but the article itself where it is of a nature to be returned, since you know not what peculiar value that particular thing may have in the eye of the owner. But be sure to return it in due time. It is trying, to have things out of place as they must be while they are lent; it is still more trying, to have to send for them when they are wanted; sometimes to an unchristian heart, it is almost provoking when sending on an emergency for an article which we have lent to be told by those who have borrowed it, that it is not there, or that they cannot find it!

We love to lend books as we love also to borrow them. But to have, as has sometimes fallen to our lot, one volume of a set kept year after year, to see a choice and beautiful book that we should not think of entrusting to a child of our own, disfigured by the children of the borrower, to find a library, not large perhaps or valuable, but all that we have been able to gather with years of prudent care, broken and incomplete because some have taken away books without our knowledge or consent, and others have lost or forgotten to return, them, is a trial, perhaps needed for our good, but one to which you as borrowers have hardly a right to subject us. Let every one, therefore, who reads this article, return with all convenient despatch whatever borrowed articles he has used—and especially borrowed books. It is a pleasure to the eye of the owner to rest upon them in their appropriate niches, and a serious grief often, to think that the places which once knew them shall know them no more forever. *Return what thou borrowest with a thankful heart.*

ABNER BARTLETT.

Died, in Medford, September 5th, Abner Bartlett, Esq., Counsellor at Law, in the 75th year of his age.

Perhaps it would be more in accordance with the simple and unassuming spirit of Mr. Bartlett that no sketch of his character should be presented to the public. But at the close of a life which gained with every year a new strength and beauty, affection cannot withhold its tribute of reverence.

Beneath an unguarded and childlike freedom of manner, Mr. Bartlett preserved the rarest qualities of mind and heart. With a free mind, awake to the great subjects of human inquiry, with a true taste for the beautiful in Nature, Literature and Art, with the most delicate and spiritual perceptions, and with rare and playful humour,—he became a most attractive companion. Those who enjoyed his conversation will remember with what surprise and delight they listened, as he made a familiar subject new by the freshness of his own thought, or gave new meaning to an expression of Scripture. By his mental qualities he held a place in the circle of friendship, such as was occupied by no one else, and which must be vacant now.

But to the attractions of the mind were added the more winning graces of a noble heart. Mr. Bartlett was one of the few men, in whose feeling the general welfare, and the interests of others, held the chief place. He thought of self, not first—but last. Generosity, in the relations of citizen and friend, was the natural impulse of his heart. Though poor himself, he befriended struggling poverty, and his own losses never checked his sympathy for those who needed aid. With large resources, he would have been a public benefactor, honored by all men. As it was, he gave his "two mites" with a most ready hand.

Combined with this disinterestedness, Mr. Bartlett possessed a severe and beautiful integrity. He could bear losses and forget them; but he could not bear to be the occasion of loss to others. The idea of wronging another, even by mischance, would have tortured him. He consented to no questionable measures, even to promote the noblest ends. He served Right—not Expediency. He clung to men, but he *worshipped* principles; and when men seemed false, he would leave all for Truth. This devotion to Right and Truth naturally developed a peculiar steadfast independence. Nothing seemed to fetter him in thought or action. He had neither private aims nor selfish fears, and with such integrity of heart, he could not but be free.

In reviewing a character so noble, his friends remember limitations rather than faults, as qualifications to their words of eulogy. He did not possess the worldly wisdom, which might have been combined with generous purposes. The impulsiveness of childhood was never tamed to prudence. Having, in his own experience, no apprehension of selfishness or narrowness, he had no art by which to contend with them in others.

Mr. Bartlett was advanced in years, but he was old in no other sense. His heart grew younger every day. He suggested the thought of Life and not of Death. In his free spirit, he gave a living proof of Immortality. He strengthened our confidence in human nature by his presence, and has given a new reality to the unseen world by his departure. He bound his friends to himself by the strongest ties; yet they cannot mourn that his unfettered spirit has passed on to its perfect Liberty.

Mr. Bartlett never sought worldly success. And he did not find it. As a Lawyer, he aimed to suppress, not to excite Litigation. To his own injury, in the world's speech, yet to his enduring honor, he labored to heal differences. The life of such a man is a public benefaction, which is seldom rightly prized. It is a constant inspiration to noble aims. It exemplifies a true success. It does not ask, and will not gain, outward prosperity; but it wins what it really seeks—a free and true soul.

[For the Register.]

I am informed that I am represented in your paper as a Friend or Quaker. If so, please correct the error.

I am not connected with any particular denomination of Christians, but I hope, by the grace of God, with all who love our Lord Jesus Christ in sincerity.

I rejoice that there are a few, besides Quakers, who obey their Lord's command, "Be ye not called of men Rabbi" or Doctor.

Respectfully yours, Henry Grew.

Philadelphia Oct. 29. 1850.

News from the Churches

Haverhill. The installation of Rev. Frederic Hinckley, Pastor elect of the First Parish Church and Society in Haverhill, will take place on Wednesday, the 13th inst. at 2 o'clock P. M. Rev. Mr. Briggs of Plymouth will preach the sermon, and Doctor Francis of Cambridge, Rev. Mr. Peabody of Portsmouth, Rev. Mr. Harrington of Lawrence, and Rev. Mr. Richardson of Dedham, will severally take part in the exercises.

Topsham, Me. The Unitarian Society at Topsham, under the pastoral care of Rev. Mr. Wheeler, are making arrangements to procure a new place of worship. The Unitarians of Brunswick are to unite with them; and they will occupy a church on the Brunswick side of the river.

Dedication at Wayland. The Unitarian Society in Wayland, have just completed their new room for public worship, which will be dedicated by appropriate services on Wednesday the 13th inst. the services commencing at 11 o'clock.

Washington, D. C. The pulpit of the Unitarian Society in Washington is, we understand, supplied at this time by Rev. Mr. Mountford of England.

The Omnipotence of Peace, will be the topic of a discourse by William H. Channing, at the Masonic Temple on Sunday evening, Nov. 10, 7 o'clock.

[For the Register.]

EVILS AND REMEDIES.

An editorial appeared in your paper a short time since, on the subject of "Sunday Schools." In this article certain evils in, or objections to, our present plan of Sunday Schools, were pointed out, more or less definitely, and specific remedies proposed. They were three in number, and a remedy was proposed for each. The *first* of these supposed evils was, that "the Teachers are often too numerous;" and this evil was grounded on the idea "that by dividing every School into very small classes, persons either too young, too little informed on subjects of religious knowledge, or of too low a standard of religious character, are often pressed into their service." The *second* supposed evil pointed out, was the interference of these Schools, on account of the hour at which they are kept, "with domestic or parental religious instruction." The *third* was the supposed evil "connected with the plan, almost universal, of making the Sunday School a prefix or an appendix to one of the public services."

These are the objections or evils alluded to, and we purpose to glance at them in reply, in the reverse order in which they are stated above.

The writer proposes as a *remedy* to the third, or last named evil, to re-organise the religious institutions of the Parish, so as first to "have a morning service, at which children should go up with their parents to the house of prayer. The present hour of afternoon service should then be given wholly to the children and youth. . . . Then in the evening we would have the second church service, &c. &c."

Now it is obvious to remark in this connection, that however suitable or advantageous this change of our public services might be for some societies in a city, or in a few of our large villages, *it is wholly impracticable for the great body of our churches.* In all our small towns and even in some of the largest, the population connected with our societies is so scattered and distant from the church, that an evening service is wholly out of the question. So far then as these are concerned—nine-tenths probably of the whole—the present arrangement by which the Sunday School is held at the hour between the forenoon and afternoon services, is altogether the most favorable and advantageous of any which could be selected. It secures the largest number of the young and old as pupils or learners, and the presence of the best portion of each congregation who are able and willing, to act as Teachers. The suggestion in the Register therefore can only apply to a few churches in our cities and large towns; and even with them, the custom of an afternoon service is so interwoven with long-cherished feeling and habits, that we much doubt whether a change could easily be brought about.

The *second* objection is based on a radical mistake. The hours at which our Sunday Schools are almost universally held, is the morning hour before the services, in the summer season; or the hour *previous* to the *afternoon* service, in the winter. There is scarcely an exception, to this even in regard to our city schools; while in the country the universal time, with here and there an exception, is the intervening hour between the forenoon and afternoon services. "Before the institution was generally established" says the writer in the Register, "the *hour succeeding* the afternoon service was usually devoted to parental instruction. . . . We regret that the Sunday School ever intruded upon that one best hour of the day for home teaching." But if the statement now made is correct, and about which there can be no mistake, this "one best hour of the day for home teaching" has seldom or never been "intruded upon." It is left now, as it always has been, untouched by any arrangements of the Sunday School, so that "those who should be the chief sowers," may still freely, if they will, "drop the seed of the kingdom, by the wayside" without the fear of any interference on the part of this Institution.

The *first* evil or objection named, to which we now come, is not so easily or definitely, perhaps, answered or disposed of as the other. "Teachers too numerous?" Under the same circumstances, would not our public schools and colleges, could they obtain competent and gratuitous teachers, be glad to double or treble their numbers? Could they be brought to say, were there one for every five or six scholars, that they were "too numerous?" "Teachers too numerous?" Under the present mode of conducting a Sunday School, what could one Teacher do with a class of ten, twelve or twenty *small* children? "Teachers too numerous?" The writer himself would not say so, if he was not under the impression, that some of them were "too young, or too little informed on subjects of religious knowledge, or at too low a standard of religious character." On this point we are satisfied that there is existing a causeless or much exaggerated fear. As a general rule, the Teachers of our schools are selected with thoughtful care by an experienced Superintendent, or by the Pastor himself. For the most part, these Teachers have the elements in knowledge and character, with weekly preparation, of sufficient competency and ability for their work. As it was well said by another, however, "they can hardly be expected to be in advance of the church."

But admit this objection to the fullest extent, and there remains another side to the subject. It is ever to be remembered, that on our present plan, there are fifteen, twenty, thirty, or fifty Teachers connected with each Sundy School, who are, of themselves as it were, a large Bible class, pledged to the study of the Scriptures every week for the benefit and improvement of their classes,—and, indirectly, if not directly, of themselves. This has always been regarded, and always must be, as one of the brightest and best features of our Sunday School system. Again: In consequence of the large number of our Teachers, one for every five or six pupils, a most pleasant, social character is given to our classes and schools, which is creative of a strong love for them in the hearts of all our children. Reduce the number of Teachers for each school to one, three or six,—in other words, make the Sunday School more like our public schools, and this charm is gone. In the little circles now grouped around ever Teacher, occupied with familiar conversation, the understanding and heart of each separate pupil is, or may be reached. Extend the class, and "distance," which, sometimes "lends enchantment to the view" would make the scene, the service and the lesson, comparatively desolate, barren and unprofitable. This close communion, this familiar interchange of mind with mind and heart with heart, which now seems to so great an extent, is a feature in our schools which should not be disturbed without deep thought and wise consideration. Besides, we doubt exceedingly whether the one, three or six Teachers of the higher character proposed, could be more readily obtained to take the charge of a whole school, upon whom would rest the entire responsibility for the order and instruction, than it is now to obtain the required number for our present more numerous classes. Enlarge the duty, devolve the care and accountability upon a few, and the standard of ability, knowledge and character must be correspondingly raised. The failure in most of our parishes, under these circumstances, would be as certain, as the success of our present system is now, to a certain extent, almost universally acknowledged.

In view therefore of the whole subject, the advice we have to offer is, that in any case, "where the afternoon congregation has dwindled to the mere shadow of a shade, and some change is evidently demanded," let the experiment proposed be tried. "No harm can result from a temporary trial." But in general, let us rally heartily around a system which has been tried so long, and which has worked, upon the whole, so well. Let all the friends of the young, the clergy and the laity, cluster in faith and good will around it in its present form. Let them use their unquestioned influence to secure for it the best Teachers which the condition of their churches will allow. Arouse parents to a sense of their duty in the matter till they shall use the "one best hour" faithfully for domestic religious instruction, cast away all doubt and fear, and the Institution, as it now is, will prove as good an instrument as can be desired for imparting religious knowledge and divine truths on the Sabbaths, to the rising generations. P.

[With regard to the "second objection" we would say, that in our limited acquaintance with Sunday Schools we know of four in which the schools are held after the afternoon service. With regard to the number of Teachers, we should rejoice to have as many as can be found, who are suitably qualified, but no more.]

[For the Register.]

CONVENTION RESOLUTIONS.

Messrs Editors, Your remarks upon the recent Convention at Springfield have stirred my spirit to address to you a few words. I do it the more willingly, as I think neither of you can doubt the personal friendship of the individual whose handwriting and postmark you will now recognize.

Your remarks express the opinion that at such Conventions no subject ought to be discussed but those suggested by the business committee; or at least that nothing else should be introduced until the regular resolutions have all been acted upon. To this opinion, in whichever form it is held, I demur. It appears to me to elevate the business committee, which is only an organ of the Convention, to an absolute control over it. The Convention is in my opinion free, and ought to be so. It is bound only by the common rules of order, or by such as it may think proper to adopt. It will always be duly grateful to the committee for their services in preparing business for it, but it does not surrender into their hands its right of deliberating and of expressing its opinion on whatever subject it may think proper.

"Such a Convention" you say "is in no proper sense of the word a representative body, and it has no right or authority to pass resolves as such." I ask in reply, who has ever proposed that the Convention should pass resolves *as a representative body?*

"Besides," you ask, "where is this to end?" Precisely where the judgment of a majority in the Convention shall determine. I have no fear, for one, that any resolutions will be passed or even proposed, on the subject of the tariff or of mutual banking. You surely, gentlemen, who have borne witness so nobly in favor of the authority of conscience against a law that commands us to disobey it, would not place that great question of moral duty on a level with those which are *merely* political.

You speak of "resolutions" being "sprung like a trap on those who have met as friends," and something was said in the discussion about subjects being "forced" into the convention. From all that I have heard or read of the proceedings, I have not been able to discover any unfairness in them. I think that most persons who attended the convention must have expected that the great moral question of the day would in some way be introduced. Nor can I conceive how any one should take it so unfriendly that others should introduce this subject. Those who did not like it were at full liberty to vote it out, should they be the majority; and those who wished to discuss it were, I presume, equally at liberty to vote it in.

But the resolution goes forth "as an expression of the opinions of the Unitarian denomination." It is not so written in the resolution itself. Every one who knows anything about us is aware that there is no authority on the part of any man or body of men, thus to speak for the whole. Why should they presume that the Convention intended to usurp that authority?

But "a small majority has no right under such circumstances to pass resolutions implicating all, whether they do or do not agree with them." The resolution, your report tells us, was "adopted without a dissenting voice." If a large minority refrained from voting, allow me to say, that your report ought to have stated the fact. The minority then would not have been implicated at all.

But if such subjects are discussed, "it must end in keeping many away." I hope that our conservative brethren will not absent themselves, because among many resolutions of an abstract character, one having a bearing on a great practical question of religion and humanity is introduced. It seems rather to me, that many will be induced to cherish these Conventions the more, for remembering the affecting appeal of that blind old man, for freedom and for the rights of conscience.

On another subject, allow me to say a word through your columns, as I was not able to attend the Convention. I am not given to preaching *often* upon slavery or kindred subjects. I think the greater share of my time is due to themes that lie nearer home. But I cannot admit that my profession unfits me for forming an opinion respecting any class of topics in discussion, and I have so much of the old Adam in me, that any attempt to fetter my freedom would be likely to produce rather an increase than a diminution in the number of my Anti-Slavery sermons. I suggest to those who are aggrieved by the reformation tendencies of their ministers, that it is better to put up with the evil, if evil it be, to a limited extent. You may narrow the channel of a stream with ease, when it would be a fruitless attempt to dam it up entirely.

Yours truly, A Village Pastor.

[As we have expressed our opinion on this subject we cheerfully allow our correspondent to express his.]

[For the Christian Register.]

"THE WAY OF TRANSGRESSORS IS HARD."

Three boys determined one fine morning, that play was much better than study, and instead of going to school—concluded to play truant. It was a long time before one of them, John Hardy, could be persuaded by the two others, who were older, to go with them. He knew his mother, (he had no father) would be sadly grieved at his being truant, and besides, he would certainly be disgraced or punished when he did go to school, unless he brought an excuse for his absence.

He knew he was doing wrong in listening to the persuasions of these bad boys; still he went with them to the Common. But he could not enjoy play long; he had not by previous study earned the leisure and recreation, and he soon tired of 'bat and ball'—and various other amusements. Then they started for a walk through the streets. They followed a company of Firemen, who were parading, with a fine band of music. John did not think the company *looked* as well as usual, and the music was not so *good*, but the fault, alas, was in himself. It seemed to him as if it had been hours since school time, but it was only ten o'clock.

'Let us go out in the country and get more fruit,' said the eldest boy.

'Where shall we find it?' said John.

'Oh, in any body's garden or orchard.'

'Will people give it to us in the country?'

'No, what a fool you are to ask, but we can take it from the trees,—there is more than they want, and we may as well have some, as any body else.'

'But that will be *stealing*,' said John, 'we have no right to take it, have we?'

'They have enough,' continued the boy, 'and wont miss what we take; we may as well take it as the birds.'

'But still it would be stealing,' said John, 'and I am not going to be a thief.'

'You call me a *thief*, do you?'

'Yes, if you take other folks cherries and fruit,' said John firmly.

'Take that then,' said the bad boy, giving John a blow on the head which knocked him down.

John, half stunned with the suddenness and severity of the attack, and suffering with the pain, was for a few moments unable to rise. Revenge, anger, hatred were struggling in his heart. He wished to return the blow he had received, but the boys had walked on leaving him alone. He rose, and followed them at a distance—but now a better, and purer spirit took possession.

'He did wrong to strike me so, for what I said was the truth, it *would* have been stealing, but I was wrong, too, staying from school and going off with them, when I knew they were not good boys, and Mother has told me not to go with them. Suppose he had killed me, when he knocked me down, or I had fallen upon a sharp stone, and cut my head dreadfully, what would Mother have done, and what would have become of me, and of him too?'

Thus thought John, as he hastened towards his home, as fast as the pain in his head would allow, and his poor Mother was very much alarmed at seeing him come home looking so very pale and distressed.

He told the whole story, and how much he had been to blame. She comforted him all she could and forgave him for this first offence, but the pain in his head was very severe, and it was four weeks, before he was able to attend school again, and he lost his chance of gaining a medal, all for playing truant *just one morning*. But it was a life-long lesson to him, and the sad accident which happened to the oldest boy deepened the impression.

After they left John, *they did not go into* the country, but being joined by two others, they wandered about the streets, till they quarrelled and one left them, and they turned into a quiet court. In this court was a fine fruit garden of which the owner was very fond, and took great pains with his grape vines and trees. To preserve his fruit from thieves, on the top of the high fence were long pointed iron spikes. The red cherries were abundent on a tree, which was near the fence, and hung over into the court. The boys determined to have some if possible. They looked all about; the blinds of the opposite houses were all closed, no person was in sight; still they watched a few minutes, till growing bolder, they determined to climb the fence.

'Take care of the spikes,' said one, 'I am afraid of them.'

'I am not,' said Tom, the ring leader;' 'some cherries I will have.'

So one, the youngest, stood below to watch while the others climbed the fence. The tempting red cherries were still sour, not worth the eating—but they put some in their pockets, and threw a few down to the watcher. He suddenly exclaimed 'somebody coming.'

One jumped down hurting his foot as he did so, but Tom, in attempting to spring down caught his hand on one of the spikes; it went quite through his hand, and there he hung! His dreadful screams roused all the neighbors who ran out to assist him; but it was no easy matter to extricate the poor bleeding hand, from the sharp long iron, and it was a dreadful sight to see him hanging there holding on to the fence by one hand and the blood flowing from the wound.

A kind physician in the neighborhood took him home and dressed his hand. The boy who was on the fence with him, limped away as fast as he could, but the little one who watched remained to see what would happen. He was very much frightened, and—promised that he would never go with any boys to steal fruit again. We hope he will always remember his promise. Tom suffered dreadfully with the pain, and besides, was afraid to go home, as his father had said he would punish him severely if he played truant again.

But home he must go with his wounded hand—punished or not, and in the many long weeks he suffered with the pain, he had leisure to reflect upon the sad consequence which followed his disobedience to his parents and breaking the laws of God.

We hope this time of reflection was not lost, and that for the future he would endeavor to follow the divine precepts, which had been taught him, having learned by his own bitter experience, 'that the way of transgressors is hard.'

Boston, Aug. 22. A. A.

Miss Bacon's Historical Course. Miss Bacon's Course of Historical Instruction will begin next week. The Introductory Lesson, which is gratuitous, will be at Cochituate Hall, on Tuesday Evening, at 7 1-2 o'clock.

All who are interested in the course of Instruction are invited to attend this Introductory lesson.

We wish to call the attention of our city readers to this course. Miss Bacon is not only an accomplished lady, but in addition, she is a woman of genius and endowed to a remarkable degree, if we may trust those who have listened to her instructions, with the power of communicating her views to others. We believe that the ladies who are able to attend her lessons, could hardly find a more profitable or agreeable way of spending some part of the evenings of the coming winter.

Notices of New Publications.

OUR SAVIOUR, WITH APOSTLES AND PROPHETS. A Series of Eighteen Highly Finished Steel Engravings, Designed Expressly for this Work. With Descriptions by several American Divines. Edited by the Rev. J. M. Wainwright, D.D. New York: Appleton & Co. Sold in Boston by Crosby & Nichols.

This is the third volume in the series, of which the first two volumes were devoted to illustrations of the Women of the Bible. It is altogether the most imposing, costly, thoroughly executed and valuable of the books of the season. It bears a similar relation to other annuals that a cathedral sustains to common meeting-houses. No other Publisher, we can safely say, will undertake to compete with Appleton in this direction. We wish him a handsome return for the risks of his enterprise, and all our readers either the means to buy the book, the disposition to give it away, or the good fortune to receive it as the gift of somebody else.

Dr. Wainwright properly dedicates a work of so catholic and comprehensive a character, and comprising contributions from ministers of so many denominations, "To Christians of every name." We have examined the contents, and we find in them more than is generally expected of the literature which is embellished and sometimes overborne by such gorgeous decorations. Instead of crude common places, extravagant metaphors and tawdry rhetoric, we have calm, chaste, classically written accounts of some of the leading personages and books of the Bible, together with such well-weighed reflections and sensible discussions as naturally connect themselves with narratives of Apostles and Evangelists, "Prophets and Kings," and Him whom Prophets and Kings desired to see. From some of these articles we intend to make extracts, which we have already marked. The names of the writers, ample vouchers for the merit of the matter, are as follows:—Rev. Dr. Wainwright, Rev. Dr. William Adams, Rev. H. W. Bellows, Rev. Dr. Johnson, Rev. C. A. Bartol, Rev. Dr. Wyatt, Rev. Dr. Hague, Rev. Dr. Turner, Rev. J. L. Watson, Rev. Dr. Spencer, Rev. Dr. Vinton, Rev. Dr. Choules, Rev. Milo Mahan, Rev. Dr. Smith, Rev. Dr. Frothingham, Rev. Dr. Burroughs, Rev. Dr. Francis Vinton and Rev. Dr. Scott. Of the engravings it is enough to say that they are elaborately wrought and quite admirable, except that Solomon is made to look rather two much like a good-natured girl for the prince of sages, and Thomas rather too much like an Italian Opera Singer for so sturdy a doubter.

DISTRICT SCHOOL AS IT WAS. By one who went to it. Boston: Phillips & Sampson. 1850. For sale by Crosby & Nichols.

We are glad to see a new edition of this capital work,—a work which could have been written by no one but a man of genius, and no where but in New England. We know of no more truthful and vivid descriptions of real country life than the volume contains. It brings before us with the fidelity of the Daguerreotype, the days which we were permitted to spend in the country school, far in the interior and in a region which had not as yet been traversed by railroads and the doubtful benefits of city intercourse. Mr. Burton, who, though his name is not on the title page, is understood to be the author of the book, has caught the very spirit of the scenes which he describes, while he possesses a mingled humor and pathos which give a peculiar charm and attraction to his descriptions. The work has been republished in England because of its life-like pictures of New England institutions and customs; and we heartily commend it to all our readers who have not seen it, not only as one of the most truly American works ever printed, but also as an original work by a peculiar but highly gifted mind.

We understand that Mr. Burton is soon to deliver a course of lectures on Domestic Education in this city. His long and great interest in the subject, his practical and theoretical acquaintance with it, and his power of presenting his views must make his course one of great value. We shall give a fuller notice of the course, when the time and place of its delivery are determined upon.

IMPRISONMENT OF FREE COLORED SEAMEN IN SOUTHERN PORTS.

We are glad to see the debate in the United States Senate on this subject re-published in a pamphlet. Both of the Senators from Massachusetts took a course such as might have been expected from their characters, and such as must secure the approval of every just minded man, whether of the North or of the South. Mr. Winthrop's speeches have added to his reputation, high as it was before, as a Parliamentary debater. He was assailed as if with a set purpose of crushing him by the ablest Southern Senators, and with a violence as unbecoming the place as it was unprovoked, but he met their attacks with a promptitude and self-possession, with a knowledge of the laws and the facts relating to the case, and with a felicity in reply which gave to him an unquestioned superiority over all his antagonists. It was as complete a triumph as one often sees, and what is more, notwithstanding the character of the assault, his speeches without losing, but rather gaining force thereby, preserve throughout the calm and conciliatory tone which befits a gentleman and a statesman. In addition to the debate, the pamphlet contains a large number of letters from ship owners and others, bearing witness to the extent of the evil for which he proposed a remedy.

THE CLOSING SCENE; OR CHRISTIANITY AND INFIDELITY CONTRASTED IN THE LAST HOURS OF REMARKABLE PERSONS. By the Rev. Erskine Neale, M. A. Rector of Kirton, Suffolk. From the Third London Edition. Philadelphia: R. C. Peterson. Sold in Boston by Burnham Brothers.

This is one of a class of books which it is extremely difficult to render interesting except to partially cultivated minds. The author says many instructive things, but he apparently has hardly the requisite breadth of judgment or compass of knowledge to qualify him for the exceedingly difficult and delicate task of measuring the merits and passing judgment on the characters af thirty-five among the most conspicuous personages in history. Death-bed indications are often very far from being accurate and decisive tests of true faith or acceptance with God. The disturbing influence of disease sometimes depresses the spirits of a really devout and saintly heart, while in other cases it elevates the mind into a delusive appearance of preparation for Heaven. Mr. Neale's thick volume, however, abounds in striking anecdotes and examples both of piety and profligacy, faith and unbelief, which furnish much matter for serious reflection.

HINTS ON PREACHING WITHOUT READING. Published by Peterson, and sold by Burnham & Brothers.

This little treatise seems to have been called out by certain Resolutions passed by the General Assembly of the Presbyterian Church, condemnatory of reading sermons in the pulpit. It advocates almost any kind of preaching rather than that which confines the preacher to the manuscript, but prefers decidedly that sermons should be written and studied beforehand, and then delivered without notes. The style of this writer is somewhat diffuse, and runs to repetition; but his essay is interesting, and forms a very good companion to Henry Ware's judicious dissertation on the same subject.

THE CHRISTIAN EXAMINER for November is a fine specimen of what such a work should be. We assure any intelligent man who does not take it, that he denies himself one of the richest sources of instruction furnished by the periodical press. The present number contains more than the usual amount of excellent matter.

THE STORY TELLER. Tales from the Danish of Hans Christian Anderson. With Illustrations. C. S. Francis & Co., New York, and J. H. Francis, Boston. 1850.

THE UGLY DUCK, AND OTHER TALES. By H. J. Anderson.

LITTLE ELLIE, AND OTHER TALES. By Hans C. Andersen.

These three volumes are published by the Messrs. Francis, New York and Boston. They are interesting and admirably fited for children. One can hardly make a mistake in selecting either of them as a present for a child. They are for sale in Boston by Crosby & Nichols.

CHRISTIAN REVIEW FOR OCTOBER. New York: Lewis Colby and Jos. Bullard.

We have read this number with great satisfaction. It is catholic in its religious tone without being indifferent. It is scholarly without the parade of learning, and is altogether honorable to its editors and to the denomination with which it is connected.

THE MONTHLY RELIGIOUS MAGAZINE for November is an unusually good number. The first article, "*Doctrine in the Sunday School*," is excellent, though we accept it with qualifications. The Sermon on the Transfiguration is a fine specimen of clear, didactic, religious thought.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. W. H. Bidwell. November. New York.

We hardly need to say a word in favor of a work which so commends itself to the taste and judgment of all who are acquainted with it.

HARPERS NEW MONTHLY. November.

Full of new, various entertaining matter, with literary notices, chronicle of events, &c.

THE CHILDS' FRIEND, has come out in a new dress, and more than sustains its former reputation.

SHAKSPEARE. Boston Edition. No. 26. Price, 25 cents. Phillips, Sampson & Co.

THE NEW SOCIETY IN WHEELING, (VA.)—We are happy to call the attention of our friends to the claims of this enterprise. Mr. Webster, its agent for foreign funds, is now in the city. He reports favorably of his reception elsewhere. Dr. Lamson's society in Dedham, have just responded handsomely to his solicitations. The churches at Nashua, Medford, Portsmouth, West Cambridge, and Roxbury; at Grafton, Northboro', Lancaster, Stirling, Leominster, Fitchburg, Shirley and Groton; and at Hingham, Plymouth, New Bedford, Taunton, and Fall River, whose pastors he has visited, have already, or will contribute, small sums. Dr. Hall and Mr. Hedge of Providence, have kindly interested themselves and will open his way to the liberality of their societies. He will need some aid from Boston to make up the sum desired. The friends in Wheeling are still struggling on. They will raise their $2000. Though the society contains some dissimilar elements, yet they are held together by religious interest. They continue their lay services with increased numbers and interest. Mr. DeLange, and Mr. Brooks of Maine, have preached there lately and report favorably.

For the Register.

OUR CALVINISM.

MESSRS EDITORS.—Is there not an inconsistency in the last of your paragraphs but one in the leading Editorial of Nov. 2d? First you assert that "the responsibility of welcoming or rejecting the blessed messenger" (the Holy Spirit) "rests with the soul itself;" and then you emphatically declare your agreement with the Independent when he asserts that "there is, in distinction from the truth and from all objective motive, a subjective influence on the mind itself, emanating directly from the Author of the mind, &c. &c., which *influence gives the mind an appetency for the truth and* SECURES *the result?*" So far as I can see at present this is Calvinism, this is the old doctrine of effectual grace, which must either stop at *partial* IRRESISTIBLE election or universal salvation. I should be glad to obtain the views of the Register upon this point. A UNITARIAN.

We believe in the constant presence and the immediate action of the Divine Spirit on the soul, but in perfect harmony with our freedom of will. We can resist the influence that is acting upon us till through long continued resistance we become altogether insensible to it. The spirit, we believe, awakens in all men "an appetency for the truth," but we, if we choose, may by resistance destroy it. So, if we co-operate with the spirit, it will "secure the result," but then we may refuse to co-operate, and thus fail. Thus while the divine spirit both begins and finishes the work, "the responsibility of welcoming or rejecting it, rests with the soul itself." We see no inconsistency, but rather a singular harmony between the two statements. God awakens a desire in us; we may disregard or we may obey it. If we obey it, He helps us on, co-operating with us, till he secures the result; and every one who thus chooses to obey, will succeed.

[For the Register.]

MEETING OF MINISTERS AT LARGE. This was held in Boston the 8th inst. at the house of the Rev. Dr. Bigelow, and was an occasion highly interesting in its character. An association was duly organized in the simplest manner possible. The only elective officer is that of Secretary, and he is to be chosen annually. The brother, at whose house the meeting is held, is the presiding officer. The meetings are to be held quarterly the first Tuesday in the month, and are to commence at 11 A. M. All business matters are to be disposed of by 12 M. A subject for discussion is to be selected at each meeting and a member appointed to open the same at the next meeting by reading a written essay.

The choice of Secretary was deferred until the next meeting. The subject of discussion will be "Almsgiving," to be opened by the Rev. Mr. Barnard of Boston. It was voted that the next meeting of the Association be held the first Tuesday of February at the house of Mr. Ball of Salem.

WOMAN'S RIGHTS. The most fatal objection that we have seen to the objects of the Woman's rights Convention is suggested by a very wicked paper, the New York Herald.

"There was," it says, "a remarkable omission in all their proceedings. Not a baby, among all the three or four hundred women present, was seen—not a whisper, or an insinuation, that babies are necessary to the preservation of society, did we hear. That important branch of the subject was dodged entirely. And till some practical substitutes for the laws of the Creator are proposed, the Woman's Rights Convention is destined to stumble over the cradle.

RESIGNATION. Reade Washington Esq., of Pittsburg, of the family of Gen. Washington, has resigned his office of U. S. Commissioner, as he will not serve under the Fugitive Slave Law.

THE CENSUS. The city of Roxbury contains 18,537 inhabitants, by the United States Census. About one-fourth of the population is Irish, and nearly one third of the whole are Foreigners.

GENERAL INTELLIGENCE.

The excitement in this city with regard to the fugitive slave law, or rather on account of the apprehended arrest of two fugitives from Slavery, has considerably abated the past week. The Southerners, finding it extremely difficult to enforce their claims, left the city without doing so. The reports, however, of the excitement and threatened resistance to the law are said to have produced some uneasiness at Washington. It was currently reported here a few days since that the President had ordered a considerable body of United States troops to be concentrated in or near Boston, for the purpose of repressing any serious outbreak against the law. This has not been confirmed. But it is generally admitted that the President and his Cabinet have had the matter of resistance to the Fugitive Act under consideration, and that a proclamation from the Executive, sustaining the law, may be expected. We are inclined to smile at the report. The idea of an armed resistance to law in Massachusetts is ridiculous.

——— About a dozen persons, who regretted that the St. Vincent's Orphan Asylum was forgotten in the distribution of the money, derived from Jenny Lind's Charitable Concert, have lately subscirbed the generous sum of $530,00 to that Institution. The subscriptions varied from $10, to $100 each. Another instance of the liberality and philanthropy of Boston merchants has lately appeared. The Courier says:—

"The trustees of the McLean Asylum in this city received some weeks since, a donation of twenty thousand dollars from our fellow citizen, the Hon. William Appleton. It is known to many among us, that Mr. Appleton has long been a director of the Institution, and has always taken a lively interest in its management. This munificent donation, he desires should be appropriated to the purpose of erecting an additional wing to the present building, which has been found insufficient for the public wants."

——— Boston and Turkey have been exchanging compliments. A public dinner was given at the Revere House, a few days since, by several of the Merchants of Boston, to Amin Bey, the Turkish Envoy. Thomas B. Curtis presided. Many distinguished gentlemen were present, among them were Secretary Webster, Senator Winthrop, Edward Everett, Samuel A. Eliot, William Appleton, and others. Edward Everett is said to have made an unusually beautiful speech, from which we make the following extract, as reported by the Courier:

"Philosophers, sir, have been at a loss for a definition of man. He has been called a reasoning animal, but there are not a few of the race, I am sorry to say, that will not hear to reason. He has been called a laughing animal; but there are some sour-faced fellows that will not even smile; while some of the lower animals have something like a laugh. He has been called a cooking animal, and the propriety of this definition will hardly be questioned around this well laden board. Dr. Franklin pronounces him a tool-making animal. But I am not sure, sir, that he would not be best defined as a *fighting* animal, for no event in the history of our race seems so much a matter of course, as that nations, in contiguity with each other, should live in a state of almost eternal war Such seems at least—till of late years—to have been the case with the Christian and Mussulman powers; and I rather think that we should not gain much, so far as the Turks are concerned, in inquiring very particularly who began the warfare. The most celebrated and more important of these demonstrations of hostility, if not the very first in point of time, were the crusades, in which the united forces of a great part of Europe were poured upon Western Asia, in a torrent which swept away friends and foes on its path I fear the law of nations would be studied in vain for a justifiable motive for these strange expeditions. But whatever their cause, one effect was certain, that of producing a feeling of no amiable kind between the two great parties. Christians have for ages been complimented by the Turks, as well as by other Musselmen races, with sundry ill-sounding epithets not necessary to be repeated on this occasion; and I must say that we have not left this debt of international courtesy unpaid. From the ideal monsters that spread terror in the nursery under the name of *Ogres*, (a name a little changed, by which the Turks first became known to the Western world,) down to the warlike princes whose armies have carried alarm into the heart of Europe, at a comparatively recent period, they have, from their first establishment in Western Asia, been habitually spoken of as ruthless barbarians, and stigmatized by every name of hatred. I am afraid even that in quite modern times, those of us who took an interest in the Greek revolution were not always so choice in their language as they might have been.

With what feelings the fathers of New England,—the contemporaries of the ancestor of whom our respected friend (Mr. Winthrop) has just spoken,—regarded the Turks, in common with all other Mahometans, hardly needs be said. If the first settlers of Boston, who laid the foundations of an ancient and beloved city on this very spot where we are now assembled, attracted not by the good cheer which has regaled us—no! by the sparkling cup with which Mr. Stevens has so liberally crowned the board,—but by the pure and wholesome waters of Mr. Blackstone's Spring, if they had been told that in two generations from the first settlement, their children would have been beset by a visitation of witches, and that in a century and a half more, a company of these descendants would sit down to table with a live Turk, and he the Official Messenger of the Grand Seignor,—a full blooded mussulman, and no mistake,—they would have thought their degenerate posterity were doomed to sink from bad to worse. The Turks, as you know, are a branch of the great Tartar family; *Tatar* as they spell it themselves, the *r* having been interpolated in Europe, in the middle ages, by way of a polite inuendo that they came from a place, not to be mentioned in English to ears polite.

I esteem it a very pleasing circumstance that feelings like these are so entirely passed away, as to be alluded to as matter of merriment alone. I look upon it as an omen of great and happy changes in rapid progress, that an officer of distinction in the service of this once odious power, (which has lately endeared itself to the friends of liberty in a manner not soon to be forgotten,) has been set by his youthful sovereign,—a ruler whose large and liberal views for the improvement of his people, have been equalled only by his munificence of disposition and kindness of heart,—to examine the United States;—to learn what we are by the hearing of the ear and the seeing of the eye;—to compare the ancient East with the youthful West;—to gather hints and ideas for the benefit of his own country.

But let me not be thought, sir, by any means to insinuate that the extenson of our intercourse with Turkey would be a one-sided benefit—good for them, but of no consequence to us. There are few relations of this kind in the world, either between individuals or state. I increase my own happiness when I do good to my neighbor, and friendly relations between two countries are beneficial to both. The quality of commerce is as lit le strained as that of mercy:—

"It blesseth him that gives and him that takes."

The sun in her circuit through the Heavens does not look down upon a region more favored by nature than the country of our honored guest. Without taking into the account the European dominions of the Sultan—one of the finest countries in Europe—without mentioning the islands of the Ageon and the Levan, Scio, Cute, Rhodes, Cyprus,—names which it makes the ears tingle to repeat: I think it will not be easy to point out upon the map of the world a country that equals the Asiatic of the Sultan, for temperate range of climate—variety of productions—beauty of position, and facility of access. How it connects with the North by the Black Sea, with its all-glorious outlet through the Hellespont, and the great Russian rivers, which come down from the polar isle,—with the West, by the entire Eastern shores of the Mediterranean,—with the South, by the Nile, the Red Sea, and the Persian Gulf, and the mote than famous rivers, the Tigris and the Euphrates, that flows into it; while on the eastern boundary it controls the passes of the entire overland trade with India, China, and the Oriental Archipelago—a trade which yielded almost all the commercial wealth of the ancient world! And what is to hinder this region so favored in its natural position—the cradle, the garden, the metropolis of the primitive world—from recovering no small share of its ancient prosperity, if a policy so liberal as that which has been pursued by his sublime highness, Abdel Medjid, and by his father before him, shall be steadily followed out? Who can tell what beneficial results may flow from the peaceful crusade of our honored guest! And if, to all the materials for a mutual beneficial intercourse now existing in Turkey, there shall be added, perhaps in consequence of his reports, all those improvements, of which he has seen no inconsiderable specimens here, when his territories, like ours, shall be covered with an iron net-work of railroads,—where her great rivers, like ours, shall be rendered navigable, up stream as well as down, by the mighty force of steam,—when the electric telegraph shall speak from the Sultan's own imperial Stamboul to the upper cataracts of the Nile, and from Beyroot to Bassora, who does not see that an impetus will be given to the commerce of the world, as well as to the prosperity of Turkey herself, in which we shall come in for a full share?"

——— The Rev. William Ware has commenced the delivery of his lectures on Italy. All who can, should improve the opportunity of listening to an account of Italy, and Italian art and manners, from one so amply qualified to give it.

——— The population of Massachusetts is probably more than a million. One of our Boston papers says; the first of November was the time assigned for the marshals to send on to Washington the returns of the recent United States Census. Here all the returns have not yet been received. Enough, however, have been received, to show that the population of Massachusetts, by the United States Census, will be greater than by the State Census, and that she has, without doubt, a little over one million inhabitants within her borders.

——— The remains of General Zachary Taylor reached Louisville Ky. on November 1st. The approach of the boat which brought them was announced by the firing of a gun, which was followed by the tolling of bells and other demonstrations of mourning. According to an account from Louisville, hundreds of persons wended their way to the landings, which were soon densely crowded, as were the decks of the various boats in port. The authorities, the military, the firemen, and citizens, in carriages, on horseback, and on foot, marched in procession to the landing, preceded by the Mayor and Gov. Crittenden. The hearse was carried in procession through the city, and ceremonies were instituted, appropriate to the occasion.

——— Advices have lately been received from the exploring expeditions in search of Sir John Franklin. It appears that certain relics, consisting of three beef bones, a pig bone, and a sheep bone, as well as a piece of 1 1-2 inch rope, now measuring 44 inches in length, and having an eye spliced at one end, a piece of old canvass with the Queen's mark, and a chip of drift timber, have been discovered. These relics were referred to Sir John Richardson and others for examination, who reported that they probably belonged to Sir John Franklin's party, but that they only tended to indicate his position as early as 1845.

——— There is nothing of importance in the late accounts from Europe. M. Lamartine has returned from England, and is now publishing a series of papers under the title of "England in 1850." In the course of his remarks, he takes occasion, in several places, to compliment the English highly. Dr. Pusey, with several associates of like faith, has addressed a letter to the General Convention of the Episcopal Church of the United States, intimating that the expression of the full concurrence of the American clergy with the views entertained by them, would be of the highest service "in a contest with heresy or indifference."

A memorial from the British Association and Royal Society, has been presented to the British government, asking aid in establishing a large reflecting telescope, in some suitable part of the Southern hemisphere. A favorable answer to the memorial is expected. Sir David Brewster remarks, with regard to the matter,—"this noble experiment of sending a large reflector to a Southern climate has been but once made in the history of science. Sir John Herschel transported his telescopes and his family to the South of Africa, and during a voluntary exile of four years' duration he enriched astronomy with many splendid discoveries. Such a sacrifice is not, however, likely to be made again, and we must, therefore, look to the aid of Government for the realization of a project which every civilized people will applaud, and which, by adding to the conquests of Science, will add to the glory of our country."

It is reported from the East, that the Austrian ambassador in Constantinople has renewed his representations respecting the Hungarian refugees, and insists that Austria has a right to demand their being delivered up. It is said that the Porte will shelter them no longer, but give them their passports.

In Boston the following curious results (according to the Traveller) are shown by comparing the late United States Census with the city Census of 1845.

Ward 1 shows a gain of 1662; Ward 2 a loss of 1241; Ward 3 a loss of 442; Ward 4, including East Boston, a gain of 6239; Ward 5 a gain of 1409; Ward 6 a gain of 692; Ward 7 a loss of 1372; Ward 8 a gain of 559; Ward 6 a gain of 2302; Ward 10 a gain of 2348; Ward 11 a gain of 7823. The loss in wards 2 and 3 is ascribed to changes in the Irish population; that in Ward 7 to the changes from dwelling houses to stores. It will also be seen that while the three Northern Wards with difficulty maintain their own, the Southern Wards make a great increase.

MISSIONS. The Presbyterian Board of Domestic Missions have employed during the past year 578 missionaries. They have labored in 25 States, as well as in Oregon, California and Minnesota. Stations supplied, 1,461; additions to churches 4,044; churches, organized, 90; church buildings erected, 140; Sabbath schools 800, containing 40,000 scholars. Receipts of the year $72,000. [Springfield Republican.

FUGITIVE SLAVES. The number of fugitive slaves, already in the villages of Malden, Sandwich, and Windsor, Canada, is 2,000. They have entered those points from all portions of the West, running for liberty. The commandants of the British garrison, at the two latter places, have given up the barracks to lodge them in.

EMIGRANT CONVICTS. Convicts from Bermuda have been sent to Halifax as well as to the United States. It appears that there is a Provincial law against their admission, and the papers call upon the authorities to enforce it.

The population of Baltimore, it is estimated from the census returns already in, will amount to 180,000, and perhaps 185,000.

The census of Buffalo is completed. The total is 42,266, some 8,000 less than was anticipated.

OBSERVANCE OF THE SABBATH IN CALIFORNIA. The people of Sacramento have passed a stringent ordinance against the violation of the Sabbath. All theatrical performances, bull-fights and equestrian exhibitions, are forbidden. under a penalty of $100 to $1000. Gambling saloons, drinking shops and business houses, are to be closed, under a penalty of from $100 to $500. We are glad to see this; and we think it high time that our Common Council take some action in the same line, as regards San Francisco. Sunday with us, is getting to be a day for the practice of all sorts of wickedness. Hundreds, perhaps thousands, of splendid drinking saloons, and low groceries, in tents and by the way-side, are in full blast on the Sabbath. Men go reeling, from morning till morning again, through the streets, shouting and hallooing as though possessed of devils—and unless police officers are properly commissioned and paid for keeping the peace of the city, we shall as soon as our population increases, be in a very unenviable condition. Sunday night is *the* night for the Chilenos, Mexicans, and Kanackas, in San Francisco. Fandangoes in which rowdy Americens participate, abound in all the outskirts of the city, and at these, knives and pistols are often brought into requisition. Frequent attempts have been made by Aldermen Gillespie and others, in the Board of Aldermen, to break up this rowdyism, but nothing, as yet, has been done. Are any of our city fathers pecuniarily benefited by this state of things on the Sabbath? [San Francisco Courier.

HEROISM. We doubt whether the pages of the history of the world present a parallel to the sublime magnanimity and self-sacrifice of the crew of the United States brig *Somers*. When that vessel was wrecked and about to sink, it was found that only a portion of the crew could be taken off in haste. Those who were commanded to remain obeyed without a murmur. Some offered their places in the boats to others, though it was evident that no human help could reach those who remained. A large, heavy man, who had taken a seat in one of the boats, was ordered to return to the vessel, as thereby two men of smaller size could be saved. He did so without complaint. The boats sailed off—the Somers went down amid the boiling waves, and with her self-sacrificing heroes, whose glorious courage and greatness of spirit have never been equalled in ancient or modern times. [Richmond Republican.

THE FUGITIVE SLAVE'S CASTLE It is understood that, on inquiry of the Marshal, Judge Sprague has intimated that the process for the arrest of a fugitive slave is in the nature of *civil process*—that, in serving it, an officer will not be justified in breaking open the outer door of any *dwelling house*—that every dwelling house is the castle of its occupants. This application of a familiar principle of the common law promises to give security to a certain extent to the unfortunate class of fugitives, claimed as slaves. It must be borne in mind, however, that this protection is confined to the *dwelling house*, or house where a person sleeps, and not to his place of business. It is also confined to the *outer door*. If this is left open, or if the Marshal is admitted within it, he may break open any *inner door*. [Boston Journal.

CITY LIBRARY. The Atlas has the following paragraph respecting the Free Library, which is now being established in our city:

"We learn that the first donation of books received for this public institution, from our own citizens, was a set of bound Congressional documents, contributed by Hon. Robert C. Winthrop. These official documents are complete for the ten years in which Mr. Winthrop represented this district in Congress. We hope his successors will emulate his example, and that the Public Library of Boston will always receive complete sets of the public documents of the United States, from the representative of the city in Congress. The donations of Mr. Winthrop and Hon. Edward Everett make quite a good beginning of State papers for a Free Library."

SIR ROBERT PEEL'S WILL. The will of Sir Robert Peel prohibits the executors investing any of his real and personal property on securities in Ireland.

☞ *Sunday School Society.* The Treasurer of the Sunday School Society acknowledges the receipt of Twenty Dollars; of which Ten Dollars was contributed by the Teachers and Scholars of the Sunday School of the First Unitarian Society, Hingham, Mass., over which Rev. Joseph Richardson is Pastor, to const tute Hon. Solomon Lincoln, their Superintendent, a Life Member; and the other Ten Dollars contributed by the members of the Young Ladies' Bible Class of the same School and Society, to constitute their Teacher, Hon. Albert Fearing of Boston, also a Life Member of the Society. nov9

☞ *Notice.* The Ladies of Centre Chapel Society, New Bedford, (Rev. Mr. G. Thomas's) propose asale of useful and fancy articles and refreshments, on the evening of Thanksgiving day, to continue through the day and evening of Nov. 29th, to assist in paying the debts of the society.

Any contributions from our friends will be gratefully received. 3tis nov9

☞ *The Cambridge Ministerial Association* will meet in West Cambridge at the house of Rev. Mr. Brown on Tuesday, Nov. 12th, at 2, P. M.

nov9 WM NEWELL, Scribe.

☞ *Enoch* and *Noach*,—or the Antediluvian Ministry,—will be the subject of Rev. Dr. Higgins' Second Lecture in the Church of the Pilgrims, next Sabbath Evening at 7 o'clock. nov9

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ *The Boston Association of Congregational Ministers* will hold their first meeting in the city for the season at the residence of Rev. Alexander Young in Summer street, on Monday, P. M. next, (Nov. 11.)

nov9 SAMUEL B. CRUFT, Scribe.

MARRIAGES.

In this city, on Sunday evening, Nov. 3d, by Rev F. D. Huntington, Mr Charles T., son of the late Mr Thomas Barry, Jr. to Miss Lucy P., only daughter of Mr William M Fernald.

Oct 31, by Rev Dr Young, John B. Sparhawk, Esq., of Para, S. A., to Miss Mary E., daughter of Clement Willis, Esq.

Oct. 23, by Rev Theodore Parker, Mr Daniel O. Goodrich of Gouverneur, N. Y., to Miss Martha B. Kent of Boston.

Oct. 30, by Rev Theodore Parker, Mr Henry Nichols to Miss R. Anne, daughter of the late Nathaniel T. Thayer, all of this city.

Nov. 2, at the Church in Brattle Square, by Rev S. K. Lothrop, Mr John Brooks Parker to Miss Annie Bartlett Hall.

In Salem, on Sunday morning, at the North Church, by Rev Mr Frothingham, Mr James A. Lord to Miss Mary Ashby.

In Bridgeport, Ct., Oct. 31, Rev John A. Buckingham of Cambridge, Mass., to Miss Georgiana A., daughter of D. B. Nichols, Esq., of Savannah.

In Tyngsboro', on the 30 h ult, by Wm. Morse, Augustus F. Peirce, M. D., to Miss Mary P. Bridge, b th of T.

In Lafayette, Indiana, on the 24th ult, by Rev Samuel R. Johnson, D. D., Mr William H. Martin to Miss Rebecca Wilstach, daughter of Dr C. F. Wistach, all of that place.

DEATHS.

In this city, Oct. 28, Rebecca Dexter, wife of Terence Wakefield, 70.

Nov. 4, Mrs Louisa M. Sewall, 36, wife of Samuel E. Sewall, Esq

Nov. 2, suddenly, Mary R., daughter of Mr G. B Wheeler, 17 yrs; Luther Morrill, 25.

In Cleaveland, Ohio, Oct. 28, John Thornton Kirkland, son of the late Gen. Joseph Kirkland of Utica, and brother of Hon. Charles P. Kirkland of New York.

OBITUARY.

DEATH OF THE HON. CALEB LORING. On Thursday, Oct. 31, died in this city, the Hon. Caleb Loring, in his eighty-seventh year. The grave should not close upon the remains of one who has lived so long and so well among us, without a passing rec gn t on of the qualities which rendered his life honorable and his example worthy of remembrance.

Possessing a clear and vigorous intellect,—a love of truth to which no bond or oath could add any feeling of obligation,—a stern and uncompromising sense of Justice,—with a w ll that never faltered in the execution of a resolve,—and recognizing in well-ordered frugality, a great conservative principle of honesty, he pursued his career in a manner that se ured to hi n unlimited confidence and respect as a merchant, through the most trying and perilous scenes of commercial life; and at its close, a competency for the wants of age, and the enjoyment of a liberal, but unostentatious domestic hospitality.

His patriotism was liberal and earnest; and the latest, if not the only di turbing anxiety of his death bed, was the apprehension that the agitations of the day were endangering the safety of the Union, which he held sacred, and to save which he would at any time have sacrificed his life.

His faith in God and an immorta l life were c ear, unf l tering, and entirely without bigotry or sectari nism. His reference to God was always in token of gratitude, and confidence in his universal and unbounded goodness to all whom he had created. In domestic life, he was eminently exemplary and happy, fi ding in the bosom of a large and united family his chief sources of enjoyment. His house was the familiar home of children and grandchildren to the third generation,—who frequented it daily,—and assembled together around him one day at least in every week; exhibiting a family arrangement as nearly patriarchal as the habits of a city and modern society permit; and over which he presided, the teacher and exemplar of the virtues which lie at the foundation of social welfare. He loved life, and in health uniformly expressed a willingness to repeat it; but he had not the slightest fear of death; and walked serenely, in full consciousness to the threshold of his grave, welcoming its approach as a release from the infirmities of age, and the summons to a higher world. [Advertiser.

Housekeeping Store!

BENJAMIN & E. JACOBS & CO.,

No. 230 WASHINGTON STREET,

HAVE received their Autumn supply of *Housekeeping Goods*, which, added to their former stock, presents without doubt the best assortment that can be found in the city. Having been long established in this particular Trade, it has always been our constant care to obtain the very *Best Goods*, embracing the latest styles and fabrics, warranted for their durability. The *Linen Stock* can be relied upon as being *pure*, and of our own importation, from the very best bleachers in *Ireland* and *Scotland*. Purchasers of *Housekeeping Articles*, will do well to examine our stock, consisting in part of the following articles:—*Linen Sheeting*, all widths and qualities, from 9-8 to 12-4 in width, 4 and 4-4 *Shirting Linens*—*Long Lawns*—*Linen Cambric*. An extensive assortment of *Ladies'* and *Gent's Linen Cambric Hdkfs*, various sizes and qualities, at much lower price than usual—*White Grass Cloth*—*French Linen Lawn*—*Double* and *Single Damask Table Linen*, of new and beautiful patterns—*White Damask Table Cloths*, of all qualities and sizes, with *Napkins* and *Doylies* to match. *Colored Damask* and *Plaid Table Cloths*, with *Doylies* to match—*Extra fine Whitey Brown Damask Table Cloths* with *Doylies* to match. The later styles of *Marseilles Quilts*, all sizes, *Crib* and *Cradle Quilts*; *Toilet Covers*—*New styles Printed Centre* and *Piano Covers* A full assortment of all qualities and sizes of *Blankets*—*Crib* and *Cradle Blankets*—*Crashes* and *Russia Diaper*,—The best quality that can be found in the market—*Shaker Diaper*—*Flannels*—*Silk* and *Wool Flannels*—*Cotton* and *Wool*, *Angola*, *Unbleached* and *Undressed*, *Sea-moss* and *Double Milled*—*Real Welch Flannels*—Many of which will be warranted not to shrink in washing—Together with every description of Goods required in furnishing *Houses*, *Hotels* and *Steamboats*, too numerous to mention.

nov9 1s6w

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CONTENTS.

1. A Discourse on the Studies at Cambridge University—Professor Sedgwick.
2. Grace Kennedy, Chap. 4-7—Dublin University Magazine.
3. Dr. Chambers on Corpulence—Spectator.
4. Wm. Penn defended against Macaulay—Westminster Review
5. The Fall of the Leaf—Dublin University Magazine.
6. O'Reilly's Improvements—Tait's Magazine.
7. Report on the Cholera of 1848 and 1849—Examiner.
8. European Neglect of California—Times.
9. Mr. Melville and South Sea Missions—Eclectic Review
10. Changes of Isothermal Lines—Edinburgh Philosophical Journal.
11. British Serpents, and that of the Bible—Edinburgh Philosophical Journal.
12. Astræa—by Dr. Holmes—Christian Register.
13. Electric Telegraph in England and in America—Times.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. nov9

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OXFORD BIBLES AND TESTAMENTS.—LITTLE & BROWN, 112 Washington street, have just received a supply of the cheap edition of Oxford Bibles, among which are—

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do do do Bibal tooled,
Pearl 24mo—roan, clasp,
do do tuck,
do morocco, tuck, a very neat article.
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BOSTON FEMALE MEDICAL SCHOOL,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature. The fifth term will commence Nov. 4th, 1850, and continue three months. Those who desire can attend exclusively to Midwifery, with its collateral branches. Tuition, $25.—Board in the city to be had at $3 a week.

SAMUEL GREGORY, Secretary,
sept21 3tis 17 Cranston.

BOOKS IN PRESS.

CROSBY & NICHOLS have in press, and will shortly publish, Memoirs of the late Rev. James H. Perkins, by Wm. H. Channing, with selections from his writings, 2 vols. 12mo. A Study for Young Men, a Sketch of the Life of Sir Thomas Fowell Buxton, 1 vol. Humboldt's Letters to a Lady, with a preface by the American editor, 1 vol. Christian Consolation, by Rev A. P. Peabody, a new edition, enlarged. 111 Washington street. oct5

WALLACE'S Anti-Trinitarian Biography. Sketches of the Lives and Writings of distinguished Anti-Trinitarians, from the Reformation to the close of the 17th century, by Robert Wallace. 3 vols 8vo. For sale by CROSBY & NICHOLS,
Sept14 111 Washington street.

DRUGS.

TURKEY OP

POETRY.

[For the Register.]

The Sumach Leaves.

Some autumn leaves a painter took,
And with his colors caught their hues;
So true to nature did they look,
That none to praise them could refuse.

The yellow, mingling with the red,
Shone beauteous in their bright decay;
And round a golden radiance shed,
Like that which hangs o'er parting day.

Their sister leaves that, fair as these,
Thus far had shared a common lot;
All soiled, and scattered by the breeze,
Are now by every one forgot.

Soon trodden under foot of men,
Their very forms will cease to be;
Nor they remembered be again,
Till Autumn decks once more the tree.

But these shall still their beauty boast
To praise the painter's wondrous art,
When Autumn's glories all are lost,
And with the fading year depart.

And through the wintry months so pale
The Sumach's brilliant hues recall;
Where, waving over hill and vale,
They gave its splendor to our Fall. J. V.

My Father.

My father raised his trembling hand,
And laid it on my head:
"God bless thee, O my son, my son,"
Most tenderly he said.

He died, and left no gems of gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.

Still, in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear father!" oft since then,
Yet when I bring that scene to mind,
I'm but a child again. [Selected.

Mother's Voice.

My mother's voice! how oft doth creep
In a cadence on my lonely hours,
Like healing sent on wings of sleep,
Or dew on the unconscious flowers.
I might forget her melting prayer
While pleasure's pulses madly fly;
But in the still, unbroken air,
Her gentle tones come stealing by—
And years of sin and manhood flee,
And leave me at my mother's knee. [Willis.

MISCELLANEOUS.

A VISIT TO THE SCENES OF LUTHER'S CHILDHOOD.

[From our German Correspondent.]

I have just arrived here with a friend after a four weeks' ramble on foot through the famous Hartz mountains, and the scenes of Martin Luther's early life; which will account for my long silence. We have been as completely cut off from all the leading journals and from the means of following the course of events, though never two days' journey from Cologne, Berlin or Hamburg, as if our journey was in the wild woods of our great West. Being thus deprived of usual topics, I hope some account of my visit to the scenes of the great Reformer's birth and early life may prove acceptable. For my own part, the few days spent in Mansfeld, Eisleben, Erfurt and Eisenach, proved the most interesting which I have spent in Europe.

From the days of my childhood, when I used to pore over the pages of Robertson's "Charles V.," hardly able to understand his full, flowing diction, Luther has been to me the most interesting character in Modern History; not more from his extraordinary learning, or that he was the instrument under Providence of the greatest revolution in the affairs of mankind, than from the personal traits which distinguished him. As the poor student, begging bread in God's name, as the unhappy monk almost dying in the agony of his conflicts with sin and the powers of darkness, as the fearless preacher of righteousness regardless of all human power and authority, as the champion in the mighty conflict with the Pope, the Emperor and the Catholic Church, and as the kind husband and father seeking his happiness in the bosom of his family, or as the son and friend, forgetting at times that he is the great apostle and reformer, and journeying humbly to the home of his childhood to visit old friends and acquaintances, and pay his duty to his old father and mother, in every situation in which he was placed, his life has always had a peculiar charm for me. That he attained to that fulness of light which his labors have enabled others since to reach, is not to be asserted; but how few since the world began have, from such depths of darkness, attained to such marvellous light!

We had finished our contemplated tour in the Hartz, with a day in the old mining town of Clausthal, and had intended to proceed onward to Gottingen, and so on to Frankfort. But we were within sixty miles of Luther's birth-place, and could not resist our desire to visit it. A walk of two days brought us to a little village within a few hours of Mansfeld, where, when the future Boanerges was but six months old, his parents took up their abode, and where the child passed his early years. We left this village, and hardly had deposited our things in the "Stadt Keller" inn at Mansfeld, before we began our inquiries as to the mementos of Luther still remaining. The house in which his father lived has long been gone, but an open space between two houses marks the place. The schoolhouse, where he received "fifteen blows of a cane in one forenoon,"—not "flogged fifteen times in one day," as the translator of Merle D'Aubigne has given it—was but a door or two off. Taking us to the door, the host pointed out the latter still standing, and in its lower story, excepting that a bas-relief and an inscription over the door was added some two centuries since, precisely as when Luther was a pupil nearly 360 years ago. It was along this very street that John Luther, the father, and Nicholas Oemler, afterward the brother-in-law, used to carry the little boy of five years, in their arms, to and from the school.

The school-house is of two stories, and built of stone. You enter through a large arched floor into a broad passage, flagged with stone, from which a flight of stairs leads up into the apartments of the family, and two doors, one on each side, lead into two school-rooms. A school, called the "Luther School," is still taught there, supported in part by the public, and in part from the proceeds of a fund left by a Dr. Iken, of Bremen, in 1841. Our host kindly made us acquainted with the teacher, Dr. Otto, who received us with much kindness. People from all parts of Europe visit Mansfeld, but we were the first Americans, who had even troubled him with a call. We found him almost an enthusiast in relation to the great reformer. He asked us in to see his school of boys. We found the room furnished with benches of the rudest construction, apparently as old as the building itself, from which some twenty boys, from eight to twelve or fourteen years of age, rose to receive us, as curious no doubt to look upon two *born* Americans as we were to look upon a school in the room where Luther learned "the heads of the Catechism, the Ten Commandments, the Apostles' Creed, the Lord's Prayer," etc.

The school-room is small, and can scarcely accommodate more than 25 or 30 scholars. A poor picture of Luther and a portrait of the last King of Prussia adorn the walls: The other school-room we did not see. The rooms above have been made more modern in their appearance; but the house as a whole, with its solid walls, can easily be believed, even though we had no good proof of the fact, to be a relic of the times preceding the Reformation, and seems likely to stand as much longer—a sort of Mecca for the admirers of Luther.

Not far from the hotel, in a small open place on the main street, stands the church where the family of Luther attended the Catholic service until the labors of Martin caused the introduction of a purer worship. It is not now precisely as in those days, for it has been repaired—as the inscription over the door has it, "Renovatum, 1620,"—modest, plain building of stone, with a solid stone tower. Within also plain—the choir ornamented with an altar, surmounted with carved work and ancient paintings, and with the monuments of various Counts of Mansfeld. The front of the gallery is divided into pannels, each containing a picture illustrating some portion of Biblical history.

Saturday afternoon we went up to the ruined castle of the old Counts of Mansfeld, once an almost impregnable stronghold. It stands upon the brow of the hill, and looks down upon the town. In the rear it was defended by a double wall of immense strength, and with two deep fosses or ditches. A portion of one of these ditches, excavated in the solid sandstone, is now the prison of a family of noble deer. Some idea of the extent may thus be formed, to which this portion of the defences was carried. We went down into the vaulted apartments beneath the wall, where once the silver produced by the mine of Mansfeld, was coined. We looked into the court where once the knights practised feats in arms, and passed over the bridge and through the thick, arched gateway into the inner court.

Here, on the left, was the golden hall, now roofless, and that elegant balcony now in ruins, upon the corner of which was once the seat of the dame who distributed the prizes to successful knights, in the tournament. Here is the chapel still carefully preserved from the ravages of time, by the present owner, who has repaired and rendered habitable a portion of the edifice. What gave it the greatest interest in our eyes was the pulpit, constructed of small iron bars and rods, from which Luther on his visits home, used to preach to the Court and his family.

Crossing the court, and passing by the chapel and inhabited part, we came through a gate way, out upon a broad platform, supported by a huge wall at least 60 feet high, from whence we could look down directly into the town, and far away over hill and plain—the scenes of the Reformer's early life. Seen from above, the towns appear of a triangular form. Though containing some 1500 inhabitants, its greatest extent cannot be much more than half a mile. The hills which rise beyond and around are now covered only with fields, and while we looked, groups of peasantry were engaged getting in the harvest. Men and women worked together in the field, and occasionally a woman, with a basket on her back, and bending beneath the load within, reminded me of the words of Luther, "My mother often carried the wood upon her back, that she might earn wherewithal to bring us children up."

On one of the staircase towers of the castle, which is no longer of use, for the apartments to which it led have long been desolate, still remains the figure of a knight cut in stone, with an inscription in German, 'Count Albert VII., born 1480, died 1560." I hardly know on what principle of association this should have called up the last sermon of Luther preached at Eisleben, on the Monday before he died. It was on the passage in Matthew, where the Saviour gives utterance to his thanks that "these things are hid from the wise and prudent."

A stranger in Mansfeld, in 1484, might naturally have imagined that for the young Count Albert VII., surrounded by all the magnificence of the castle, being reared in the court of one of the most powerful and important of the knightly houses, instructed in all the learning of the age, and looking forward, as the heir of all around him, to the time when he should mingle with the great and powerful, in war or in the halls of the Emperor,—that for this child Albert, a career might be open which should change the current of human affairs. Such a thing would have seemed possible. But point down to the low house then standing yonder in the poorest part of the town, and tell him that a few months since a poor miner, with his wife and one little infant, not yet a year old, came from the neighboring town of Eisleben, and took up their abode in that mean and lowly dwelling. The father works in the forest or in the mine as he has opportunity, and so poor are they that the mother, like other peasants, works in the woods, and brings fuel into the town upon her back, to obtain the bare necessities of life. That poor infant, born in want and nursed in poverty, is to change the face of the world, and the heir of this stately castle is to be known to future generations, not from his deeds in war, not from wisdom in peace, but as a friend and protector of that poor miner's son! How impossible would such a prophecy have appeared! But it was so. God hid his wisdom from the wise and prudent, and revealed it unto babes. It was one of the noble traits in Luther, that when, in after years, the poor child of the cottager became the acquaintance and friend of the son of the lord of the castle, he never forgot nor learned to despise the poor class from which he rose. His letters and his table talk alike show how superior to all pride and vanity was his noble mind.

It was delightful to see with what affectionate regard the memory of Luther is still cherished in Mansfeld. While Eisleben is overrun with visitors to see Luther's birth-place, few in comparison visit the place where he was reared. We found, therefore, here no professed guides, but were entertained and instructed by those who could do it from their love and veneration for the Reformer. A. W. T.

Gottingen, Sept. 10, 1850. [Watchman and Reflector.

WILLIAM PITT.

Pitt was tall and thin, with a gloomy, sneering expression. His language was cold, his intonation monotonous, his gestures passionless; yet the lucidness and fluency of his ideas, and his logical reasoning, illuminated by sudden flashes of eloquence, made his abilities something extraordinary. I saw Pitt, pretty often, as he walked across St. James' Park, from his house, on his way to the king. George III. on his side, had perhaps just arrived from Windsor, after drinking beer from pewter pots, with the farmers of the neighborhood—he crossed the ugly court-yard of his ugly palace in a dark carriage, followed by a few horse-guards. This was the master of the kings of Europe, as five or six merchants are the masters of India.

Pitt in a black coat and brass-hilted sword, with his hat under his arm, went up stairs, two or three steps at a time; on his way he only saw a few idle *emigres*, and glancing disdainfully at us, passed on with a pale face and head thrown back. This great financier maintained no order in his own house; he had no regular hours for his meals nor his sleep. Plunged in debt, he paid nothing, and could not make up his mind to add up a bill. A valet managed his household affairs. Ill-dressed, without pleasure, without passion, eager for power alone, he was nothing but William Pitt. Lord Liverpool took me to dine at his country-house, in the month of June, 1822; and on his way thither, pointed out to me the small house where died in poverty the son of Lord Chatham, the statesman who brought all Europe into his pay, and distributed with his own hands all the millions of the earth. [Memoirs of Chateaubriand.

THE CHEVALIER BAYARD.

"When his mother was told that her youngest son was on his horse impatient to be gone, descending from the tower of the castle, whither she had retired to weep bitter tears for his departure, she thus addressed and commanded of him three things: the first was, 'to love God above all things, and recommend himself night and morning to God, and serve him without offending him in any way, if it might be possible.'

The second thing was, 'to be courteous to all men, casting away pride; neither to slander or lie, nor be a tale-bearer, and to be temperate and loyal.' The third was, that 'he should be charitable, and share with the poor whatever gifts God should bestow upon him.' These were commands which he implicitly obeyed; and for his observance of them he was indebted for a title far above that of prince or noble, that of 'the knight without fear and without reproach.' From boy to man he was beloved and respected for his courtesy, bravery, benevolence, invincible integrity, and piety. Francis the First would receive the honor of knighthood from no hands but his. Being once asked what possessions a man had best leave to his son, Bayard replied; 'Such as are least exposed to the power of time or human force—wisdom and virtue.'" [Well-Spring.

HONESTY.

Thompson in his lectures to young men states the following fact, which to my own mind, is of considerable interest. "The late president of the United States Bank, once dismissed a private clerk, because the latter refused to write for him on the Sabbath. The young man, with a mother dependent on his exertions, was thus thrown out of employment, by what some would call an over-nice scruple of conscience. But a few days after, when the President was requested to nominate a cashier for another bank, he recommended this very individual, mentioning this incident as a sufficient testimony to his trust worthiness. 'You can trust him,' said he 'for he would not work for me on the Sabbath.' Awhile since, a young man was dismissed from his place, because he would not become party to a falsehood, by which refusal the firm failed to secure several hundred dollars which did not belong to them, but which they expected to obtain. For the crime of *honesty and truth* the young man was dismissed from his position. A few days afterwards hearing of a vacant situation, he applied for it. The merchant who wished for an accountant, asked if he could refer him to any individual with whom he was known, and who would recommend him as an upright young man. With conscious innocence, and firm in his uprightness, he replied, "I have just been dismissed from Mr. ——'s, of whom you may inquire. He has tried me, he has known me." When applied to, his former employer gave a full and free recommendation, and added, "He was too conscientious about little matters." The young man is now partner in a large firm in Boston, and is apparently becoming rich.

A multitude of cases might be added, illustrating the value of honesty, and the great danger and shame of falsehood and fraud. Business men will rehearse them to you by scores, and prove that, under any circumstances, "honesty is the best policy." And so you my young friends, will find it in all your dealings with your fellow-men, and as you grow older in life, the conviction will become stronger and deeper, that a good reputation for honesty and manliness is above all price.

"The purest treasure mortal lives afford,
Is spotless reputation; that away,
Men are but gilded worms or painted clay."

Remember these things as you advance in life, my young brethren, and as you grow older preserve your integrity. Be above the little arts and tricks of small men, and if you grow rich, let it be by honest and patient industry. Build not up a fortune from the labors of others, from the unpaid debts of creditors, from the uncertain games of chance, but from manly effort which never goes unrewarded. Never engage in any business unless you can be honest in it, if it will not give a fair living without fraud, leave it, as you would the gate of death. If after all, you are poor, if by exerting yourself nobly and manfully, if by living honestly and uprightly you cannot secure a competency, then submit to poverty, aye, to hard grinding poverty. Be willing, if it must be so, to breast the cold tide of want and sorrow, see your flesh waste day by day, and your blood beat more heavily, than make yourself rich, at the expense of honesty. [D.C. Eddy.

The following interesting incident, which occurred at the beginning of Queen Victoria's reign, a striking evidence of her majesty's reverence for the duties of the Sabbath. One of her Majesty's ministers arrived at Windsor late on Saturday night, and informed his youthful sovereign that he had brought some papers of importance for her inspection; "but as they must be gone into at length," he added, "I will not trouble your Majesty with them to night, but request your attention to them to-morrow morning." "To-morrow morning!" repeated the Queen, "to-morrow morning is Sunday, my Lord." "But business of State, please your Majesty"—— "Must be attended to, I know," replied the Queen; "and as, of course, you could not come down earlier to-night, I will, if these papers are of such vital importance, attend to them after we come from church to-morrow morning." To church went the royal party, and also the noble statesman, and, much to his edification, we hope, the sermon was on the duties of the Sabbath. "How did your Lordship like the sermon?" asked the young Queen. "Very much, your Majesty," replied he, with the best grace he could assume. "I will not conceal from you," said the Queen, "that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it." The day passed without a single word on the subject of the papers; and at night, when the Queen was about to withdraw, she said, "To-morrow morning, my Lord, at any hour you please—as early as seven if you like—we will go into these papers." His Lordship could not think of intruding at so early an hour on her Majesty; "Nine would be quite time enough," he said. "As they are of importance, my Lord," observed the Queen, "I would have attended to them earlier, but at nine be it."

PORTABLE STEAM ENGINES. Horace Greeley thus describes a Steam Engine which he saw during a recent visit to Watertown, N. Y.

"The best thing I saw in Watertown, was the turn-out of two thousand people on a wild, stormy night to hear a dry talk on temperance; the next best was a new 'Portable Steam Engine,' invented and manufactured by Howard & Bradford, and sold (including boiler and all fixtures,) at these rates; half a horse power $75; one horse $100; two horse power $160; three horse $225; four horse $300. The two horse engine I examined, was running a Napier power press briskly, while burning about as much fuel as a common kitchen range. Certainly, a ton of sea coal would amply suffice to run it a fortnight night and day, or a month at ten hours per day. The time must be at hand when every thrifty farmer, with nearly every mechanic will have such an engine of his own, and chopping straw, turning grindstone, churning, chopping wood, threshing, &c., will have ceased to become a mechanical operation. Printing (presswork) by hand must rapidly disappear before the approach of this engine, which will be running on wheels, and driving a scythe before it, or drawing a plough behind it, within five years. We have hardly begun to use steam as yet."

STONE PUMPS LINED WITH GLASS. We have recently seen described what we consider a very valuable improvement in pumps manufactured by E. H. and C. J. Merrill, Middlebury, Summit county, Ohio, which for durability and freedom from any injurious effect on the water must be very desirable. The pump is manufactured from the clay, used in manufacturing stone ware and the caliber coated with glass. No water is suffered to become stagnant in the well, although closely covered, a small stream of water being allowed to fall upon the surface of the water in the well from an aperture just beneath the plank or stone that covers the well or cistern, and thus it is prevented from freezing. This aperture may be stopped at pleasure. The well is ventilated through the case, so that insects, leaves and dust will not get in.

The buckets and valves are constructed like those of the old fashioned wood pumps, and thereby rendered less liable to get out of repair and more easily repaired than any other pump in use. There is no iron to rust and destroy the leather valve, but all works in and on stone, made perfectly true by machinery, and coated well with glass.

The exhausting chamber is situated immediately below the valve and prevents the lower column from falling into a state of rest between each movement of the bleak, consequently works easier. The caliber is very smooth and perfect: and, consequently, they will work easier and last longer than other pumps. [N. Y. Farmer and Mechanic.

BIG GOLD STORY. A letter from a young man from this town, dated San Francisco, Sept. 14, says: a gentleman, brother to the landlord of our next door neighbor, has just been in, and states that night before last a party of fifteen men discovered a vein of gold 4 1-2 feet wide, 3 feet deep, and had followed it 7 feet, being over two thirds pure gold. It was about 7 feet from the surface of the earth, and the informant states that he both saw and felt it; it was gold and nothing else. We have been calculating the value of as much of it as had been uncovered, and find it would be worth over ten millions of dollars. He also states that the soil all around this vein was yielding $50 to the pan full. There is no knowing what we shall hear of next. [Newburyport Herald.

FOR CHILDREN.

SQUIRREL ROBBING.

One Saturday afternoon, Edwin Burch and Howard Pierson set out in search of butternuts. They went several miles from home to a beautiful valley, through which flowed a crystal stream in which the speckled trout, the tiny shiner, the gay redfin, and the lazy sucker were abundant. The boys were quite tired by the time they reached the stream; so they lay down on its margin and watched its inhabitants as they sported in safety below. When they had in a measure, recovered from their fatigue, they began to search for butternuts. The trees were not numerous; it was late in the season, and some person had been before them, and had gathered all the fruit. They found a very few concealed by the fallen leaves under the trees. While they were employed in collecting these, Edwin saw a red squirrel run into a hole in a large heap of rubbish consisting of drift-wood, grass, and sand. It occurred to him that he had heard, that squirrels laid up nuts for winter. He was pretty sure, therefore, of finding some in the hole into which the squirrel had run. So he went to work, tearing away and digging in the rubbish, to find the squirrel's storehouse. "What are you doing there?" said Howard, who was searching for nuts under a distant tree.

'I know,' replied Edwin, vigorously plying his work. Pretty soon Howard came to see what he was doing. 'What *are* you at there?' said he.

'I'll show you pretty soon, I guess,' replied Edwin, as he exerted all his strength in turning over a large log. And sure enough he did show him; far under it in a hollow space, he found about half a bushel of butternuts.

'How did they come there?' said Howard.

'I had a fellow put them there for me.'

'How did you know they were there?'

'I smelt them.'

'How did you, though?'

'I saw a squirrel run in here, and I thought I would search his house, and see what I could find.'

'Don't rob the poor fellow. He had laid these up for winter. How hard he must have worked to carry them all into that hole.'

'Not so hard as I have worked to get at them,' said Edwin, as he wiped the sweat from his face, and began to put the nuts in his basket.

'It will be too bad to take them all away from the little fellow. Won't you leave him some? He will starve next winter, if you don't.'

'Then he won't steal so much corn next summer.'

Howard began to consider whether it would not be right for him to oblige Edwin to leave the squirrel a part of his stores; but he could not make it clear to his mind that he was authorized to use force in defence of the squirrel's rights. While he was thus employed, Mr. Hall, the owner of the land, came along.

'What are you doing there, boys?' said he. 'He is robbing the squirrel, and he will have nothing to eat next winter,' said Howard, wishing that Mr. Hall would interfere in the matter.

'Never mind the squirrel,' replied Mr. Hall; 'he will care for himself. I presume he has nuts stowed away in more than a dozen places.'

Howard's anxiety for the squirrel was thus removed. 'Do you think, sir,' said he to Mr. Hall, 'that it would be right to take them, if those were all he had?'

'I don't know exactly what to say to that question. I suppose butternuts were made for squirrels as well as men, and I don't know but the squirrels have the best right to them of the two. I think in that case I should let them alone. But you need have no scruple in taking all you can find, for they will never want a tenth part of what they have laid up here and there, where you will never get at them.'

Still Howard did not like to have Edwin take all he found in the hole; and when he was not observed, he took a double handful from Edwin's basket, and placed them back in the hole, saying, as he did so, 'There, Bunny, there are some of your nuts for you.'

Was it right for Howard to do so? He was right in desiring to have the squirrel share in the bounties of Providence; but he had no right to take nuts from Edwin's basket without permission. It may be said that kind feeling influenced him, and therefore he was excusable. Not so. His kind feeling did not authorize him to take what belonged to Edwin But it was a very small matter. That is true; but small matters are important where morals are concerned. No kindness of feeling, and no smallness of the matter, can ever excuse us from doing *what is right*. [Selected.

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